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BY

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BY

KATHARINE H. NEWCOMB

AUTHOR OF "HELPS TO RIGHT LIVING"

Having obtained the use of the inner senses, having conquered the desires of the outer senses, and having obtained knowledge, prepare now, O disciple, to enter upon the way in reality.

—LIGHT ON THE PATH.

SECOND EDITION

BOSTON

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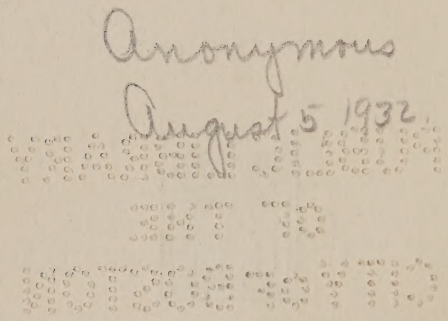

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DEDICATION.

TO THOSE WHO ARE READY TO EXCHANGE A LIFE OF SEEMING PERPLEXITY FOR A LIFE OF JOYOUS REALITY, I DEDICATE THESE PAGES.

PREFACE.

It is intended in these pages to lead the reader into a larger idea of what life means after becoming acquainted with his soul — to teach him the peace and joy that are his whether his road wend up or down — to inspire in him a gladness which comes with the realization that he is one with this wonderful universe — that he is in harmony with it, and has all its power behind him as well as within him every moment.

KATHARINE H. NEWCOMB.

THE IMMORTAL.

Since my soul and I are friends,
  I go laughing on my road;
Whether up or down it wends,
  I have never felt my load.

For the winds keep tryst with me,
  And the stars share in my joy;
Meadow, hill or sky or sea,
  I create and I destroy.

Hope or fear or bliss or woe
  Flits a shadow on the sod;
Life and Death perpetual flow,
  Underneath them I am God.

Smaller than the smallest part,
  Larger than the moving Whole;
One in the divided heart
  And the Universal Soul.

Neither curse nor creed I know,
  Doubts that darken, faiths that shine;
Time and space are empty show,
  All that ever was is mine.

Silent, deathless, centred fast,
  Ancient, uncreated, free.
I came not to birth at last,
  Universes are of me.

ELLEN GLASGOW.

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GENERAL METAPHYSICAL PRINCIPLES.

ON THE THRESHOLD OF DIVINITY.

"It is written, that for him who is on the threshold of divinity no law can be framed, no guide can exist."

"And that power which the disciple shall covet is that which shall make him appear as nothing in the eyes of men."

We are all disciples, learners. We who are on the "threshold of divinity" have turned *consciously* towards the spiritual. In order to be free, free to develop or unfold in a natural manner, that is, in a manner peculiar to ourselves, we cannot really follow the teachings or methods of another. All we learn from others is suggestive, and we profit by it more or less according to our special need. The question to be answered in our separate minds is, "What does life mean to me," not what does it mean to others, not what do they think it means, but

absolutely to myself, what does life mean to me? We suppose that when this question is asked earnestly we have passed beyond the mere external living, that we are seekers after the eternal realities of life. In the first place let us make it one life, and not "this life" and the "next life." This simplifies matters to start with. Then, what we desire in life is growth, is knowledge that is to help us not only for time, but for eternity. It is not a simple matter, this question of learning — that will suffice for a day, but its foundation must be so broad and so sure that it will hold all else that is to come after. No limited thought of benefit to the personal man can be introduced into this foundation, for such benefits are not lasting and we are building for eternity. We are told no law, no guide, can be given that will prove desirable to all; each must have his own method. But

to my mind there is a truth that will help us all, and that is, when we are *true* to our highest conception of truth we are true to all those who are seeking this same path.

In being true, that is, in living in sincerity of purpose, we unfold the spiritual. As this unfolds more and more we get clearer visions of what life means, and have experiences that are most helpful to ourselves. These are interior experiences, experiences where we come into closer communion with our soul, or divine part. These experiences are too sacred to tell to others, and if attempted, the spoken word seems flat and lifeless, whereas the inner voice had been to us filled with life, and the meaning of all had been as clear as crystal as we listened and kept the silence. Learn to listen to this voice which is soundless.

Inquire of everything of the secrets

they hold for *you*. What do they mean to you? Push away all external covering and get to the kernel of things. Things are rarely what they seem viewed from the outside. I am not suggesting anything of a suspicious nature, for we as disciples have left that ground belonging to the personal self. There is no suspicion possible when we are seeking spiritual truths.

We find as life becomes more real to us that we appear to have nothing of value to those interested wholly in material things. They do not understand that we are dealing with the realities of life, while they are the ones that possess not, but are possessed by things transitory and fleeting. We do not care for fame or popularity, we do not care for emulation. We have passed the caring period. There is a new sense of

power that comes to us with this consciousness.

When we appear as nothing in the sight of men — man as the world thinks of man — when we appear as nothing to man, we may appear as gods to the spiritually awakened. I am not advocating humility or meekness, which is so offensive to us because it is hypocrisy, but I am speaking of the real and true spiritual development which will make us larger and nobler men and women than we have ever known. We are "worms" no longer because we are beginning to realize our oneness with the Divine Power back of us. But still our past education with its limitations makes us like birds in a cage with *the door open*. We think we are restrained and hedged about when in reality we have the one way out which we fail to see — this door which makes it possible, this door of

Truth, which leads into a larger consciousness of life. The crystal placed near a red flower takes the color of the flower apparently, and so we have felt our limitations because we reflected old beliefs and ideas of life. But the soul, like the crystal, is clear and perfect. Ask yourselves the question, " What does life mean to me? "

RULER OF LIFE.

"O while I live to be the *ruler* of life, not a slave,
To meet life as a powerful conqueror!
And nothing *exterior* shall ever take command of me."

SOME have said, "Your ideals are too high. They are not practical. It is rather discouraging to attempt so much." Would you give a child an imperfect model of a horse to draw from simply because you know he could not draw a perfect horse? In building a house every stone, every brick, must be laid with care in order to make a perfect building. So in our lives every ideal must be true. Is it better to aim for money, for comfortable living, or to aim for spiritual development? Which is the higher; which the more *practical?* Is it better to say "I will be well," or "I am well"? Which is the more practical? When you come to

me for help your ideal is small — just to get rid of pains and misfortunes. I immediately give you a higher ideal. I do not wait until you grow to one. Which is more practical? What does practical mean, not merely speculative, relating to practice or use?

We begin as all scientists with a postulate for a foundation. The scientist postulates an atom; on this atom he builds a universe.

We begin by taking an ideal, something on which we can build. Now our ideal must be such as to give us large possibilities. It does not make it easier or more practical to take a small ideal. Your ideal, if spiritual, is never too high, and is always practical; that is, it merges from the ideal into something of benefit to yourself and others.

Brook Farm you will say was a high ideal and not practical. In one sense,

yes, but the *highest* ideal to my mind in regard to communities of congenial people is to educate the individual, and then the communities will become Brook Farms made practical and come as a natural result.

Self-government in the highest sense brings freedom and harmony, and when the individual is free and harmonious the masses will be so. The highest ideal we can have is the perfect man, which is an image and likeness of the Father. The highest ideal is to unfold this spiritual man, and we cannot accomplish this by having a limited conception of what he is. Shall I have a thought of limitation for a patient simply because he thinks he is limited? Is my ideal too high when I see him to be an unlimited soul?

In my own case I began by saying, "I will be well." Then another ideal came at once, "I am well"; still another

where I could rest, "I am a soul, reflecting perfect life, wisdom, and love." The last was the highest ideal and the most practical. Then we aim to express this ideal in its fulness, and as we do so all things are made plain. The mistake comes when we demand on the material plane and we do not get what we demand; and then we say it is not practical. But the ideal must be on the spiritual plane and then we realize the result on the material or physical plane. Soldiers cannot be led into battle by an unsteady bugle note. Halfway ideals do not inspire confidence.

So read the quotation at the beginning of this chapter and acknowledge that the ideal *is* true and therefore practical.

A DOUBLE-MINDED MAN.

"A double-minded man is unstable in all his ways."

A DOUBLE-MINDED man thinks first one thing in regard to a matter and then changes to an opposite view. You can never put your finger on his mental state. Never know "where to find him." In politics, religion, home matters, he is continually changing his mind. He is "unstable as water," restless, full of moods, being shaped mentally by circumstances, as water takes the shape of the vessels which hold it. We can all recall some one who answers to this description.

Then we find the opposite nature: one who is narrow-minded, never changes, does not want improvements; what was "good enough for my grandfather is good enough for me." We always know where we

will find him. We also know we can never induce him to change. True poise is better than either of these natures.

To be willing to change one's ideas and opinions, to be flexible in mind, to stand immovable when a principle is in question, to yield lovingly when it is not — in such a character you can always trust. We know he will not be governed by selfishness, but by principle. He is not *set* but *steadfast*.

If I understand the principles of true living, if I accept them and do not live them, I am "double-minded." If I acknowledge the power of spirit and do not use it I am double-minded. If I know the power of thought and do not use this power by thinking right I am double-minded. If I believe a truth and do not live it I am double-minded.

What we need is decision — decision

because we have accepted certain truths, and this *decision* in regard to what we *know* to be true develops us so that we know more.

We need decision in regard to overcoming defects in disposition, decision in action, decision in overcoming fear, decision in overcoming impatience, decision in overcoming selfishness, decision in placing cause of all difficulties in self.

Indecision is not as often the result of ignorance as of indolence. It requires effort to change, and it is easier to continue on old lines. A person who is in this state of mind has not the right idea of life. Life does not mean an easy getting through this existence. Life means development of character, and we need hard and sad and perplexing experiences to unfold our spiritual natures. Some struggle and are full of bitterness, but the

struggle and stress continue until they are prostrate and willing, or obliged to yield. Others meet all experiences with calmness and sweetness, no bitterness nor resentment. The greatest difficulty in starting along new lines is at the point of our indecision or double-mindedness. It delays us.

Do not be afraid to prove new methods. Students who decide and are not double-minded become what they decide upon.

Qualifications for discipleship lie in the mental and moral nature. It is not developing just for to-day or for this short life only.

Are we living to the best of our knowledge to-day? Have we singleness of purpose, or are we still double-minded?

It is not so much study and reading that is necessary, but a few fixed principles thought about and lived: poise in

daily living, not an assumed calm; an interior stillness where no inharmonies can enter. We arrive at the station of calamity if we travel on the train of double-mindedness.

INSPIRATION LIKE YEAST.

"I believe that nothing great and lasting can be done except by inspiration.

"Inspiration is like yeast."

INSPIRATION is not hysteria.

It is not a passing desire to do something not done before, nor to do something even better than some one else has succeeded in doing it.

True inspiration is an electric shock from the soul. Inspiration is the electric button which when touched makes us soul-conscious. Inspiration does not come to us when at the height of satisfaction — it may come to us when in the depths of despair.

Every one has had moments of inspiration, but as we develop inspiration is more frequent.

We have an important question to

decide. We feel like sinking to our lowest level, but suddenly are inspired to rise — rise above our distress. And as we hold this inspiration, which is a conscious power, we see the horizon clear, and we feel strong to go on.

When some authors write, they wait for inspiration.

When musicians compose, the greatest results are from inspiration.

When we have a severe case, we inspire our patient with courage. We give him faith in himself by making him conscious of soul-power, even for a moment.

The greatest teachers are inspirational speakers. Earnest sincere words, when the teacher is full of his subject, will inspire his pupils.

"Inspiration is like yeast."

We take flour and water and mix, and the mixture will never rise.

Then we put in yeast, and behold, the batch of lifeless dough is active.

So we take people — people whose lives are discouraged — no aim, hard times, suffering.

We inspire these people to a higher idea of life. We put in the yeast: "I am a soul! I have my destiny in my own hands! I manage my own life! I am not a victim of circumstances!"

All these thoughts are inspiring and, like yeast to the dough, they act upon the person.

First his intellect receives the idea, and it is like a cup of water to a thirsty man. It refreshes him even to think these things.

And as he thinks he finds within himself an inspiration to live these truths. This inspiration comes as a great power. He does not resist it — he lives; lives as never before. Nothing is hard. He

need not suffer and struggle. This condition may last for some time.

Again, however, he droops; he descends to lower planes. But never does he go quite as low as before. Then he has another inspiration — a suggestion from a book, a friend, a teacher.

Up he comes again; the yeast in the dough has taken effect. Thus we live. As we develop we are more and more inspired, if we have made use of our inspirations, and not doubted and feared in spite of them.

As we become more and more spiritually awakened, our whole life will be an inspiration. We say of some people "they are *such* an inspiration."

The only way we can help people is to live well ourselves; to trust our principles to the uttermost, never to be discouraged, never faint hearted, never failing in love, always an inspiration to all who

come near us, and yes, to all in this universe who are open to our influence. We are not to try to persuade or dissuade people — but just to live truly ourselves.

If we truly live we are an inspiration. No gift of knowledge or invention we give the world can equal in inspiration a well-lived life, which is not what we say but what we are. If we are looking for the God in our brother man, instead of being critical and resenting his condition, just to the extent we find the God in him are we an inspiration.

He feels that we have found it. He does not know what it is. He does not analyze it. But we have touched the real of him and he is inspired to do his best.

ROUND OUR RESTLESSNESS, HIS REST.

"And the little birds sang east
And the little birds sang west,
And I smiled to think God's greatness flowed around
our incompleteness,
Round our restlessness, his rest."

THIS brings to my mind that nature is not disturbed by our moods.

Nature is not disturbed by our unhappiness. "The sun shines upon the just and the unjust." The storms come and go.

All nature expresses itself without regard to our moods or morals.

A man's world is his present mood. If I am discouraged to-day my world is hollow. If I have lost by death I am in despair. If I am happy the world, my world, is a beautiful place.

I see the incompleteness in all of our lives. We forget that we are surrounded

by God's greatness. We forget that we ourselves are great. We are troubled by our present mood. We feel limited and unhappy. We forget our greatness by living in the smallness of our natures.

All lives that are lived in this way are restless. It is the restlessness of people that shows the lack of poise. These are the ones who come for help. The people who when you present a truth, which if *lived* would make them glad, begin by doubting it, doubting it before they have even tried to think about it, much less to live it. They are restless and unsettled, and yet searching for happiness.

If people can only put the "blame" on some one else, or on some condition outside of themselves, or if they can still make themselves believe that God sends them sickness and trouble for their own good; any belief seems better than to assume personal responsibility. How can we

realize the "rest" — "round our restlessness, *his rest*"?

Rest is activity. Rest is work. Rest is not labor. Rest is not striving; for instance, if I *strive* in my work, I believe in fear of loss, or in not being able to gain. Then my work becomes labor and, instead of a joy, a hardship; all activity which is a joy is left out. If I realize that I can "rest" and be "active" at the same time, I put joy into my work and it is not *labor*. If I go still further in my thinking I realize that this universe is one grand activity, harmonious and beautiful, that activity is natural and therefore a joy. Animals, children, flowers, stones, all are active.

Then why is man the only thing that groans over his activity? Then I begin to ask why are we restless and striving. What must I think or realize to find rest? In the first place I start with the joy of

all life. That one thought is a good beginning — joy of living. I must realize that there is a *meaning* in life; that I am more than a personal self. I am a spiritual self, a soul.

I begin to trust instead of to fear. The reason I trust is because I have arrived at the firm conviction that *soul* is myself. I keep on trusting, at first as a sort of experiment, wondering if it will bring satisfactory results. The more I trust the better I like it. I don't wish a doubt or fear to enter my mind, I put these out vigorously. I keep right on every day living in trust.

I become conscious of a peace, of resting in this Infinite, this God. As a result the restlessness is going, is fading away. This is not imaginary. I even begin to wonder how I ever could have been restless.

Material things I enjoy, but do not

crave. I am contented, happy. I work and rest. I am spiritually active, for my mind is poised. Look into your own restlessness, find the cause, begin with joy and then trust. You cannot *trust* without joy, for depression is not a state of trust.

Spiritual consciousness does satisfy; does *rest.* Help is always at hand when we trust.

"Restlessness" is proof of our "incompleteness" in the personal self. Soul is complete, is at rest in the Infinite Rest and Greatness.

WALKING THROUGH OBSTACLES.

AN OBSTACLE.

"I was climbing up a mountain path
With many things to do,
Important business of my own
And other people's, too,
When I ran against a prejudice
That quite cut off the view.

"So I sat before him helpless
In an ecstasy of woe —
The mountain mists were rising fast,
The sun was sinking low —
When a sudden inspiration came,
As sudden winds do blow.

"I took my hat, I took my stick,
My load I settled fair,
I approached that awful incubus
With an absent-minded air —
And I walked directly through him,
As if he wasn't there!"

OBSTACLE means to "stand in the way, impediment, hindrance." You frequently hear people remark there are

"so many obstacles in my path," or "my life has been filled with obstacles."

The obstacle in this first verse is named Prejudice. It is a common obstacle. We meet it every day. It may be a prejudice against people, or against a certain person. It may be a prejudice against certain opinions expressed by others, and which do not accord with our own ideas.

A prejudice really means pre-judging, that is, judging without investigation or understanding of the matter. We claim that things or ideas concerning things are so and so, simply because we have a prejudice in our minds against all innovations. Anything out of the old rut annoys or disturbs us so we run up against the prejudices and call them obstacles.

Some people always take the negative attitude in mind. A thing cannot be done because it has never been known to

be done. They make for themselves an obstacle. Others always anticipate failure in all undertakings for themselves and for others, but will tell you that "they hope all will come out right."

Anticipated failure or being very conservative is considered a prudent state of mind. There is a prejudice against optimistic mental states. They are looked upon as dangerous.

The people who are easily prejudiced are the ones who always see obstacles and nothing else. Their whole journey through life is made up of obstacles which prevent them from doing, or becoming.

Riding along a beautiful country road I saw a line of magnificent trees — tall and with very large girth. There was a fence which seemed to connect them, as it was not in front of them or behind them. I found on closer inspection that the trees in growing had absorbed the

fence, it had been no obstacle to their growth. Seed planted finds soil an obstacle, but resisting it or rising above it is necessary in growing. The seed even gets its nourishment out of the obstacle. It proves to be the foundation it needs in order to develop.

The seed could not have risen into a higher life without the soil (obstacle) to begin in. So all our obstacles give us a firmer foundation for our spiritual growth. We can absorb them by rising above them or walking through them.

The wind is an obstacle to the tree, but it makes it root more deeply and strengthens its limbs and branches.

The Alps were no obstacle to Napoleon when he crossed into Italy. "Circumstances, I *make* circumstances," he said. Lincoln found no *obstacle* in his lowly birth and hard life to his occupying the highest office in the land.

Circumstances are always the expression of the individual and therefore are never an obstacle to that individual.

When loss of friends by death comes to a person, if he has no sense of *justice* in this universe, if he believes in chance or, worse still, that God takes away his dear one, then he needs the experience as a valuable lesson to teach him the reality of life. He makes an *obstacle* of a beautiful lesson, for there is a great opportunity for spiritual unfoldment in this lesson of seeming separation. Then we keep getting lesson after lesson until we are at last conscious that *we* ourselves make our own obstacles in life. A person suffering from any cause makes the difficulty either an *obstacle* or a stepping-stone.

A young man who was a consumptive went to Rome and saw Greek art, studied it and determined to make himself strong

and beautiful. He became strong and well, and says his strength is increasing every year. He did not admit to himself that there was such a thing as an obstacle.

Don't be afraid of anything that presents itself as an obstacle. Meet it with confidence and *indifference.*

Near the beginning of my endeavor to live by the principles I had accepted, one night I had a dream. I seemed to be in a narrow lane with high stone walls on either side. I could just get a glimpse of blue sky by looking up. The lane was crooked and there were many rough places in it. I wondered how I could ever get out. I kept looking for a place and finally I found a small hole in the wall and I crawled through it with difficulty into freedom. I still remember the feeling of getting into a great open space. I worked three years steadily in the right direction and then my dream came true.

ABILITY TO SURVIVE DEFEAT.

"The ability to survive defeat is one of the marks of a good worker. All successful men have crossed the desert of delay and disappointment on the way to every promised land."

I MEET with discouraged people. People who have become weary with trying. They feel like giving up the fight.

We see this condition in people who have worked without believing in spiritual power. We see this where people work as if they were limited and uncertain in all they do. We even have seen it in those who call themselves metaphysicians and Christians.

To *encourage* people is a large part of our work. To put new courage into a person, so he will begin again. The ability to survive defeat shows a strong character.

One may survive defeat by just hanging on in a dogged way.

Over and over again he will do this until success comes. Or a more enlightened person will meet every defeat with steadiness of purpose, and never be daunted nor discouraged.

But a spiritually minded person sees still further.

Now these discouraged conditions are the "desert of delay and disappointment."

We have many delays of well laid plans — many disappointments for ourselves and others in all walks of life.

The rich and the poor, and the comfortably rich, all have their own special delays and disappointments, all are crossing their "deserts."

In crossing a desert once in a while we come to an oasis, a little green spot, a little fresh water. Do we enjoy the

green spot and the fresh water, or do we rest only to complain of the dust of the desert?

Is this so in our lives? Do we rest in our easy places, or do we use them to live over our delays and disappointments?

Now through the "ability to survive defeat" by the spiritually minded, or the ones open to the spirit or higher self, do they meet delays and disappointments? Do they cross deserts?

Yes, we all have this state of mind to meet.

We have mental states where we are enveloped in a sand storm. All else is shut out. We dare not uncover our eyes, we dare not open our mouth.

We cannot think for the turmoil. We are beaten and bruised. We are helpless to the last extremity.

Have we not all experienced this

mental state to a greater or less degree?

But the poised mind, the one with his face turned towards spiritual truths, how does he consider the storm and the desert?

He says, "Oh, the *wonder* of it all!" First comes the fury, the rage, the blinding, the sense of helplessness, but with no thought of battle. Then comes the sense of *power*, *misdirected* power; no thought of delay or disappointment or desert, but power, *my own power*, a mighty force, what can I not do with it if *rightly* directed.

Then confidence comes into his mind, for he knows he is his own master, the great calm comes, where he sees as he never has seen before.

A peace, a satisfaction, and desert and oasis are alike to him a joy. What are delays and disappointments and desert to

the spiritually minded, with nothing to fear, nothing to evade, nothing to require courage, for he knows his power.

Once having the courage to meet this mental state of desert, you never falter again. So if this is your beginning, your strike for freedom, your determination to know your own spiritual power, start with courage; courage will be your only companion. All friends, your family, your finances, your social position, all may drop away.

Courage is the only thing that will make you win, and you can never fail if you go hand in hand with courage.

Will you apply this to your own need? Will you get the meaning of this lesson? All conscious power will be yours, if you do. We have no right to falter, for we already know so much of truth.

THE COMFORT OF STRENGTH.

"The comfort human beings want is not the comfort of *ease* but the comfort of *strength*."

"STRENGTH" and not "ease."

Let us think about it.

Every one who is normal enjoys activity. It is natural. Stagnation is *not* natural.

You do not expect strength of body when you feed it upon improper food. Neither can you have strength of mind by feeding it upon husks. The one idea in regard to the body is nourishment. It is not the amount of food we eat but the food that we assimilate that nourishes and sustains the body.

So in feeding the mind the important consideration is not cramming the ideas and thoughts of others but selecting those which will quicken and vitalize. The

ideas of others are simply *suggestions* to us to start into action ideas of our own.

Real strength of mind comes from *thinking* — a little *real* thinking every day.

The real thinking rests our minds just as the proper food nourishes our bodies.

The idle thinking about "nothing in particular" and the worry and fear thinking tire our minds and do not nourish.

"Strength" and "ease" in the right sense are one and the same thing.

If I am strong mentally, poised mentally, I am at ease. If I am at "ease" mentally I am "strong."

Some people are indolent in mind and active in body.

Some people are indolent in body and active in mind. But the *true* activity of mind brings a corresponding activity of body, for love must express itself in

service; living each day as we know we should, unselfishly, wisely, lovingly.

People need encouragement and not criticism; encouragement to begin living by principles and not by emotions; encouragement to give up old ways of thinking, learning to believe in their own power. For we have been taught that we had no strength, no power in ourselves.

We have power in our real self, in soul. We are related to *All* power, God, through soul. Think of this strength, this power, and not of the weakness and limitation of the personal man. People are like children, they want to be comforted and assured over and over again.

If you can teach any one to find his own strength, to find his poise of mind, you are doing him the greatest kindness. It matters not what his occupation may be, it serves for the purpose of training.

The daily duties of every life can test our strength of purpose, as the chest-weights and dumb-bells test our strength of muscle.

We all want the comfort that comes as a result of knowing our strength. This is more to us than the assurance of another.

Dare to go forward into the darkness. Dare to reach out for the help that is ahead of you. Dare, because you believe in yourself, and believe in the Divine Law and know that it is good.

A trial *faced* is found to be an illusion when we dare. Seek for your strength within. We always have enough for every experience in life. Cultivate your faith in your strength.

AS WOOD IS FOR A CARPENTER.

"You must purify your own ruling faculty, to match this method of life. Now the material for me to work upon is my own mind; as wood is for a carpenter or leather for a shoemaker."

To purify our mind, which is our ruling faculty, does not mean only to rid ourselves of impure thoughts, but that we are to rid our minds of undesirable things, things that tend to keep us from living as philosophers should. For we are really endeavoring to become philosophers. I think some people imagine that there is a magic about metaphysical teaching, and that by pushing a mental button we are transformed in the twinkling of an eye. I think it *is* possible to have sudden revelations which are great helps to our spiritual unfoldment, but there is after all a training of the mind which all need.

We will begin then as our quotation suggests and take our minds as the natural material for us to work upon, as "wood is for a carpenter, or leather for a shoemaker." We are quite sure that the carpenter and shoemaker would feel perfectly at home working on their own special material; that what they will both accomplish will be according to their training on their special lines.

When a pupil or patient begins to think about his mind, and what he wants to do with it, it is amusing sometimes to see the anxious look in his face and the almost hopeless way in which he says, "I'll try, but I can't concentrate, and it is very hard to believe when I have a pain that it is in my mind." He really feels as if mind were some foreign substance and that he will not be able to manipulate it. But we can begin a systematic training of this mind, and it is not a difficult

matter if we will have some patience, and a large amount of perseverance.

"Everything has two handles; one by which it may be borne; another by which it cannot." In our ignorance, it seems as if we always use the wrong handle, but if we do, it tells us which is the right one, after all. It seems as if the last half of our lives we live in unlearning what we learned during the first half.

In this training of our mind we wish to learn the right handle from the wrong handle, the handle by which we can bear all things.

We might call this the "metaphysical handle," "the handle of principles," the "philosopher's handle." When we use *this* handle in our daily life all is happily borne.

Let us *think*, when trying to adjust

ourselves to people or conditions, and not get the wrong handle.

There are always two ways of doing a thing, but only one is the better way. To be sure of the better way is to leave out the self. Train the mind to forget the personal self by dwelling upon the spiritual self.

All contemplation and meditation must be upon the spiritual or divine part. This will in time so shut out the personal that you will simply enjoy and live, but will not give attention to desires for certain things or conditions as formerly. This condition does not make you indifferent to pleasure or happiness, for everything becomes a pleasure and a happiness. Do not be afraid that you will be less natural, for you will be more natural.

The personality is the pretender, and the soul is the reality. So we become more *real*, more natural, which is more

God-like as the soul is able to express itself more fully through its body.

This is the training that we can do. It is not a selfish aim, for as we control our minds and understand ourselves, we are a help to others by being able to understand them. We are of service only to the extent of our own development. We are working in a natural way when we train our minds. Just as natural as is the carpenter or shoemaker in working on his own material.

HALF-EXPRESSION.

"We but half express ourselves, and are ashamed of that divine idea which each of us represents."

We say a man expresses himself in his dress, in his surroundings, in his home — particularly in his own study or "den," and in his business methods. He always has some methods that are peculiar to himself. A woman does the same. She has her peculiar or personal ways in dress and surroundings and also of doing whatever is considered her work. Then we take up the "thinking part" of each individual, for this is really the cause of the "doing part." Whatever we think strongly, persistently, whatever we have been educated to think as race beliefs, these things we express. First we think, then we act, or express. We have dwelt almost wholly on thoughts concerning

external conditions. If we think jealous thoughts, or thoughts of anger, it is bad enough, but if we *dwell* upon them and then express them, it is worse. For in speaking the word we have externalized it and it has become objective in a sense. There is power in the spoken word.

We are told in our quotation that "we but half express ourselves," and that we are "ashamed of that divine idea which each of us represents." We express the negative side of our nature more than we express the positive or spiritual side of ourselves. As I have said, there is power in the spoken word. If we desire to express the divine idea, the soul part of ourselves, what shall be our thinking, what shall be our spoken word? There comes to my mind these words :

"Whatsoever things are honest, whatsoever things are pure, whatsoever things

are lovely, whatsoever things are of good report, *think* on these things."

If we will think in this way every day, if we will begin the day with this verse, shall we not express the better half of ourselves? We are so indolent in our thinking, or allow our minds to wander over the old thinking ground, that we forget that such thinking will express the undesirable part of ourselves, the ignorant, imitative side. For when we dwell in this side of our nature it is easier to imitate than to be individual. Ignorance always imitates. It is not hard to change our mental attitude, but we make it an excuse for indolence or insincerity.

A mill will grind whatever you put into the hopper. Have done with excuses. They do not convince others, nor do they deceive yourself. Wake up, acknowledge the facts and go to work.

What does it mean, the verse that

reads: "All power is given unto me in Heaven and in earth." Is it truth or is it fiction? Do we believe it or do we not?

If we do not, of course we are helpless victims and are not responsible. But if we *do* believe it, what then? Can we do anything but work with that understanding, and knowing that the thought of having all power will help us to express it, and the more we express it the more we will have. Think of that, not less as we use it, but more. Then there is no fear of being stranded some day because our power has run out. Work with these thoughts in your mind. Don't be afraid to think them over and over again. *All* power in Heaven and earth is mine, is mine now to use. Why put off beginning to use it? Heaven and earth are here, for Heaven is within and earth is without. Then I have all power within,

and as I use it it operates in the without, and that gives me my power on earth.

Realizing the "all power" within makes me express the "all power" without, which is visible health, happiness, and opulence of every kind.

This is not a theory, this is not visionary, this is working with, coöperating with, a law. It is scientific. You can prove it to yourselves.

Let us be done with *half* expressing ourselves. We have called ourselves men, let us call ourselves what we really are, God-men. This will remind us that there is the God part to express.

Let us live as God-men.

AWOKE TO MY POSSIBILITIES.

"I awoke to my possibilities.
I developed them. Behold, God gives me success."

As we think of man, the external man, he is a wonderful creation. Then when we think of the spiritual man, which is the real man, we find even more cause to wonder and our desire to *understand* ourselves presents itself. We think for years as others do, that certain things are possible to one man, and certain other things are possible to another, that some have "a gift" in a certain direction, while another may not be able to accomplish anything. In the quotation it says: "I awoke to my possibilities." We all have been asleep at some time to our possibilities — we are as yet only half awake — but we are roused enough to

recognize that there is a power within mighty enough to remove mountains.

We begin to think about it earnestly, and make an attempt to use it. We find as we *trust* it, and just to the extent that we trust it, it acts harmoniously. This is our first, our awakening stage. The thought that we *have* "possibilities" within ourselves, of which the race in general is not conscious, is our first stepping stone. The next thought given in the quotation is: "I developed them." First, the realization of the possibilities, then the development.

What do we mean by develop? We find that the word is defined as follows: "To make known, to disclose, to lay open, to unfold, to unravel, to uncover, to disentangle." What is the process or method by which we can accomplish this? We must have an illustration: Take a man who wishes to develop cer-

tain muscles; he begins by putting his mind on those muscles and taking exercises that will bring those muscles into action. He *continues* in this thinking and action until he has accomplished his object. You can make as many illustrations as you choose, the same method is employed — thinking, then *continuous* direction of thought and action, and you obtain the desired result. Let us turn from the external man to the spiritual man. We all believe that the spiritual or soul part is perfect, that it cannot be diseased or weary or "overdo," or be affected by climate or fears of any kind.

Let us take this right to ourselves and think about it. Do we *really* believe this about ourselves, our real selves? Let us decide now. I have decided for myself that it is true. I have decided once and for all. I shall never go back on this statement no matter what comes.

So I will speak from this standpoint. The next question is: How am I to become more conscious of the spiritual or soul part? I first say to myself that it is *possible* for me to understand it, for there would be no reason for my becoming conscious of it *in the least* if I could not become more and more conscious of it. I begin to think about it and to wonder what I will gain by this understanding. I am told by those who have tried to unfold or develop the spiritual, that I shall have happiness, health, and all that I need in surroundings.

That is a condition to be desired, I am sure. Then I ask the first thing required, my first step after becoming conscious of my possibilities, and that I am told is to have faith to begin. After this will come the faith that *is*, because of knowing. If 2 x 2 = 4, the *principle* has been proved

as much as in the most difficult problem in mathematics.

We are given as one definition of develop: "to disentangle." Metaphysics teaches us just this, how to "disentangle" the material or external man, and the method is to turn his thought to the spiritual and, as he becomes *engrossed* with the spiritual, he finds the material or external man has gotten rid of his kinks. Are you ready — are you willing to *persevere* in this undertaking? The harmonious result depends entirely upon this. To those of you who go to work in earnest will come the answer: "Behold, God gives me success," the God within.

WITH ALL MY MIGHT.

"*Whatsoever* thy hand findeth to do, *do it*, with thy might."

WHATSOEVER means this or that.

There may be things of importance, great things, or little things, things of no importance, but I wish to show you that *all* things are important. In order to find we must first seek.

Many of us wish to shirk. We shirk in two ways, first by avoiding the doing, making a pretence that "*other* things" are of more importance, and by doing the thing in a half-hearted way.

"Might" means power. Then *all* doings must be done with power. Let us take one day and live it in two ways.

Take an intelligent every-day woman. Suppose, as she is dressing, what she has to do that day goes through her mind —

the children to get off to school and husband to business, then to attend to servants, to household duties, social duties. Into how much of the work does she put her "might," her power? Is there an under-current of hurry, or wishing to do something else? Do the things seem trivial and of little importance?

Take the same woman after she realizes that *all* things are of importance; not the things themselves maybe, but the *doing* of them. This woman makes the children feel that they are her only care for the moments spent in getting them off to school. The husband, the servants, the social duties — she attends to all with her "might."

If interrupted, she accepts cheerfully, with her "might." An interruption is not an accident. It is a "*Whatsoever*." Work faced, done with our "might"

feeds our strength and it does not weary us. We have said that might is power To do with power we must work with principles.

To gain poise we must get peace of mind. Peace of mind comes with feeling perfectly sure that you are in your place and have your work.

Being uncertain; believing in chance or fate; wishing we could do something else: these scatter our forces. Then the power of the work does not enter into our development. We work to advantage when we recognize this law and work with it.

If we work as a slave or a victim we are not working to our best advantage, or with our "might."

Putting off our enjoyment until we have "more money" or "more time" scatters our power and is not "*might*." Shall we have "*might*" for worries and

anxieties, or for joy and thanksgiving and work?

To work (not labor) is to live.

To live is to work with "our might," which is to put our *real selves* into all that we do.

TOUCHING THE PERMANENT.

"He will have *touched* the permanent, and the transitory cannot again shake him as in the days when he knew not the Eternal."

PEOPLE resent being made unhappy. They insist they do not deserve the treatment that they receive, that they are suffering from injustice, that they are innocent of offence. To reach the place where no one can make you suffer, where no one can make you unhappy, requires much patience and perseverance. The wrong-doer is the real sufferer, for it reacts upon himself. But the cure for the afflicted, the innocent one, is to get into harmony with himself.

For all dissatisfaction is with ourselves, and the self-pity and pride of the "innocent one" is the open door for unhappiness and injustice. To do this you see

we must admit that all cause and all cure are in ourselves. When we admit this we have taken a long stride in the right direction.

Getting rid of desire for material things does not mean lack of enjoyment. But ambition "to have" and "to do" and "to be" what the world demands shuts out the realities of life.

We cannot hear spiritually if continually listening with the outer ear to inharmony. We cannot see spiritually with clear vision, while using our eyes to criticise and condemn.

Desires come through the senses and, if living in the senses all the time, desires never cease.

Soul consciousness is beyond the senses, for *it being complete* is beyond desire. Soul consciousness is beyond words, beyond thinking. It is silence. It is satisfaction.

When we have controlled the sense life, or desire life, we realize that we have been living in the unreal and thinking it real.

We find if we have just touched the "permanent" (which is beyond the life of sensation) that it is the first we have ever known of the realities of life.

What is the permanent? What does the word imply? What is it to us? Are we conscious of Soul and the Infinite to this extent? All this progress, this growth of soul consciousness, only brings us to "the threshold" of spiritual things.

The spiritual man is to be evolved. There will be evolution and not creation of man.

Man first became conscious of himself in a very crude way, with only a glimpse of soul, and thus the *physical* man was formed. Still further development, and

the intellectual man came forth a reasoning creature.

Spiritual man is still in gestation.

He will be intuitional; *one* with Infinite Wisdom *consciously* — beyond books, beyond ideas of others, *knowing*.

No disease or unhappiness is possible to the spiritually conscious man, because disease and unhappiness belong to the *sense* and *desire* man.

Can you not see that you must develop? You must have openness of mind — receptivity.

Some people are living in pint pots with the covers down. Where are you living?

WILLING AND OBEDIENT.

"If ye be *willing* and *obedient* ye shall eat the good of the land."

WILLING means more than being passive. It is an *active* state of mind. Some think to be *willing* is to acquiesce, to be led. It must be both active and passive to be true willingness.

People who are yet undeveloped, not having spiritual poise, are often led into undesirable conditions because of this passive state of mind.

In the case of a child, it must learn obedience.

In being obedient it is first necessary to be willing.

First "passive willing," that is, listening to his teachers and guardians; having confidence in their judgment and superior knowledge.

The "*active* willing" is doing what is required. This is being willing and obedient in the child's case.

When we come to our own lives, we can make the same application. Willing, *passive* willing to our higher self — receptive, listening for the still small voice. And before we can really acquire the *passive willing* and hear the voice, we must learn to *be still.*

As you become quiet, *still* in mind you become open to suggestion from your higher self, you become *passively* willing.

Then you must express in your body or through your actions in your life *active* willing.

You see to be complete it must be both negative and positive. And you rarely find people living in more than one phase.

Psychics are always living in the

negative when undeveloped and always being led wrong.

On the other hand, people of obstinate wills, or those who are wilful, do not fare any better; both shut out true balance of mind.

We need to have active peace as well as passive. Some people get very selfish — do not think of others or for others, and name this selfish inactivity peace.

We need *active* joy; *active* love.

Remember there is always the positive and negative in all things.

The children of Israel had proved that the Promised Land flowed with milk and honey, yet they did not enter it, they were not *active* in willing. They feared the giants and said they themselves were as grasshoppers before them. But a *passive* giant is at the mercy of an *active* grasshopper.

Don't live in "used to be's." So many

make this excuse to me, "I am not now, but I used to be."

If we have ever had anything that was really worth while in our nature we have not lost it nor can we ever lose it.

BE THYSELF.

"Resolve to be thyself, and know that he
Who finds himself loses his misery."

RESOLVE: determine, decide, to be *thyself*. Many people make the remark, "I *must* be myself." When it comes to the point of deciding a question of importance, or when we are criticised for being different from other people, we remark, "I *must* be myself."

We usually think we are very honest in this statement, and that we deserve credit for this remarkable decision. It (this attitude of mind) is due to some decided opinion in regard to people or things.

We sometimes mean, "I must think for myself," or "I must do what I think is right." This mental attitude may not be an obstinate one. It may not interfere

with family or social interests, but is it the thing, the real thing, that "removes our misery"? No, we admit we still have our "misery," and what is more than probable, we feel that our "misery" is increasing; then where is the trouble?

I wonder if we can look back in our lives, and get the old point of view in regard to life? Each one has an old point of view. In most cases, in regard to religion, in regard to health, all have inherited ideas, ideas in which we have been trained as children. In none of this training were we taught anything about ourselves. We were not taught anything about our own natures, physical or spiritual, we were not taught personal responsibility only in regard to such things as stealing and untruthfulness. We reach a point of terrible struggle and discontent when we begin to *think*.

If we are unthinking, we drift along in an indolent way maybe for years, and then are suddenly awakened by a rude shock. On this side or the other something comes to us where our ideas of life fail to be of any use, *then* we begin to think, then come dissatisfaction and unrest, then our "view of life" suffers a change. "Resolve to be thyself," and this takes us to the point at the beginning of our lesson, "I must be myself," but this is *only* the beginning, for will not some one say, "Haven't you always been yourself?" Then the quotation goes on, and "*know* that he who finds himself."

How find ourselves? If this mind and body is myself, what am I to find? What is it I want? I demand satisfaction. Is it satisfaction in surroundings, health, and prosperity? No, I want satisfaction when I have no surroundings but unpleasant ones, no health, no prosperity.

Some one says you are unreasonable, yes, *unreasonable*; I do not *reason* about it, but I want it, I demand it. You say it is God, or it is Fate; I say it is neither God nor Fate.

Something within gives me courage to believe in myself, even in unpleasant surroundings, lack of health and property. It is soul stirring my consciousness. This I say to myself is *myself*, I am finding myself. I can get a new and satisfactory idea of life. I demand justice for all. Is this possible?

If I can find justice for myself it is for all, for no one is different from another. All have within all latent power. Thus my mind begins to think, and my consciousness begins to enlarge; I will think these things, and then live as if I knew them to be true, and then see what comes.

The proof of anything is in the result obtained. My old point of view in

regard to life brought me no real satisfaction. My new view of life brings me lasting satisfaction, and I find that I am "losing my misery."

We find that even hard lessons cease to be a misery, the "trials of life" are no longer trials. The "trials" are just the same, but our attitude towards them is changed, because we have a new and larger view of life.

"Life" does not mean to us now, the present time only; it means the past, present, and the future. Life is *continuous*, development is continuous, we do not need "rest" in a future state any more than we need it now. We can rest here, and be active here, and enjoy here, and be satisfied here.

This thinking and living brings us to the point of finding ourselves. Put yourself in harmony with all things, *feel* yourself in harmony with the stars, planets,

atmosphere, earth and water, with all nature. Find yourself in all these things, and find all these things in yourself. Both are true, else we could not harmonize with this wonderful universe.

DON'T STRADDLE.

Don't straddle. Don't shake hands with your difficulties. I see people who accept the principles of metaphysics, who have believed in this method of treatment, who have even given treatments, and yet they "straddle" and "shake hands." One woman said to me: "I know the truth. I am perfectly sure that I can keep my children from having 'children's diseases.' They are quite unnecessary. I feel that I simply hold them in God." Yet when her children had a children's disease, or sickness, she at once made a reality of the condition, she shook hands with it. She forgot her principles practically as she straddled the situation, turning her face towards the difficulty, shaking hands with it by saying it must be overcome, and then turning

her face towards God and trying to realize that God is all. I said to her, "Why don't you turn completely around and face the truth? You can get no realizing sense of its power as long as you are only half looking at it." She had been so confident of her own power to help the children and keep them from disease that God or law was rather in the background. The child she loved the most dearly was the one that suffered the most. She resented this suffering, she shook hands with it. After she had expressed herself fully on the subject, I said to her, "Let us start at the beginning and get this tangle straightened out in your mind. First, *whose* children are these, 'my children' or God's ?" "Yes, of course," she replied, "they are really God's children." "And you are also God's child?" "Yes," she answered, "I am God's child." "Are you working out

your own salvation?" "Yes." "Are they?" "Yes," she said, "but they are 'little children.'" "Oh, they are 'little children'! Well, it is said *they* can 'enter the kingdom.'"

The question now comes, are you a "little child"?

Are you trusting as a little child?

Are you not trying to do so much in your own strength? Are you not resenting the conditions at hand?

You must remember that the child is a perfect soul. And the soul knows its true relation to God even though it has the body of a child and is not full grown, as we say.

We bring from our past many experiences to work out. A child begins to work out these experiences as soon as he reaches this plane. The only way we can help him is to dwell on the truth concerning him. For he is negative to

conditions here at first and reflects like a mirror what we hold up to him, whether the truth or the opposite. Then we have reached this point, God is the only power.

The child of God is related to this Power. The child of God cannot and does not, and never has, expressed anything but perfect life, perfect wisdom and perfect love. God is unchangeable, therefore His child is unchangeable. There is nothing to overcome in God's child. There is your statement of truth, there is your mental attitude. Then what becomes of the difficulty or condition? Just what becomes of the fog when the sun shines. The condition disappears, but the child of God has not changed.

Will you face, fully face the principles you have accepted as true, standing firmly on both feet, no straddling, no shaking hands with difficulties?

THOUGHT POWER.

FOES WITHIN.

"What is wanted for growth is not a change without us, but a change within us.

"Everything is already given us, but we have to develop the capacity to receive."

We who have studied metaphysics acknowledge that a "change within" brings about the "change without." Some may make excuses for themselves at times, but such an one knows that he is not honest with himself.

Man first desires food to support life, and strength to defend himself against foes *without*. He spends his time in hunting for food and in defence of life.

Man in his next stage of development works for food and clothing, and the comforts of life, and is engaged in fighting opposition in men and in business.

In the next stage he seeks spiritual food, and fights foes *within*.

Up to this point his fighting has been with foes without, and for food without. We are apt to think that a desire for spiritual food is enough ; that a desire to fight the foes within is enough. This is quite a common state of affairs among metaphysicians as well as church people.

Here is the letter and not the spirit. This is the stumbling block over which so many trip. If a man is to do good swimming, he gets rid of all unnecessary apparel. He gives himself all possible freedom.

A person who studies this philosophy must strip himself mentally of all conditions of mind that bind him. He can do nothing towards spiritual unfoldment while his mind is prejudiced. He must get rid of selfishness. He must not think whether or not he is getting his share in this world. He must not criticise and

condemn. He must know there is selfishness even in spiritual getting.

We leave the plane of desiring material things, but we must not change it for the desire of spiritual things and continue in selfishness. If we do we are still hampered. We are like some people who repent after wrong-doing, but still put the blame on some one else. True repentance assumes all responsibility, else it is not repentance. True desire for spiritual unfoldment acknowledges responsibility, else it is not true desire.

What I get out of a book I carry to it. What I get out of music I carry to it. What I get out of a lecture or a lesson I carry to it. And what is that? My "capacity to receive." From book, music, lecture, lesson, I get only what I am able to receive. How much I am benefited depends upon my capacity to receive.

How then can I develop this capacity to receive? If in regard to a book, music, lectures, or lessons, I am thinking about getting out of them all I can, instead of being in a receptive state of mind, I obstruct my capacity to receive. All these mental states are stumbling blocks.

Three conditions of growth are: receptivity, assimilation, and expression. The first, receptivity, opens the door to the other two. But it only opens the door. It is not the whole thing, but it is the most important, because assimilation and expression cannot follow except through this open door.

Some people receive much apparently, but do not assimilate, do not take into their very being, and then express, or live it. But these people do not really receive. The receiving is intellectual

only. They are like people who take food into their stomachs and cannot digest it.

To develop our capacity to receive we must become one with the thing we wish to receive.

We must become one with spiritual things. Can we become one with the realities of life — love, wisdom, justice — having moods of impatience, selfishness, and fear?

No, we have shut our door of capacity to receive. To open this door we must put out the personal man with his selfish desires. We begin by admitting our possibilities as a soul. We dwell mentally on the realities of life — the principles of life. We incorporate them into our daily living.

We do not even think of spiritual development. We receive, assimilate,

and express, as the plant receives air, moisture, and sunshine. We bloom as the plant, without thought of blooming, but as a natural result of our "capacity to receive."

PRACTICE THYSELF.

"Practice thyself even in the things which thou despairest of accomplishing."

You are in the habit of letting your minds wander aimlessly or else you are worrying and anxious, occasionally dreaming pleasant things.

In order to have soldiers always ready to act — to act with certainty — to accomplish what they are intended to accomplish, the men are thoroughly drilled, and drilled daily. Raw recruits are drilled in exactness until they act as one man, and then when action is needed they respond in unison. Let us apply this to our minds; we expect to accomplish great things with an untrained, unthinking mind, or rather an aimlessly thinking mind. We get restless at our repeated efforts to

control or centre our thoughts. But let us remember the raw recruits and how many, many times and with what infinite patience each man tries and tries again.

Control of thought brings harmony out of inharmony.

I find women dominated by their families and household cares; men by their business anxieties and worries. Do you not see that if they had control of their thoughts there would be no such hurry and worry? If our minds are trained to attend to the one thing at hand, and forget all else we are tranquil and all is well.

How do women begin their day? Must they carry the family on their shoulders? Shall they do the work neglected by others?

Is it not resenting much that we feel is "put upon" us that wearies us?

An anxious mind cannot see clearly for itself or others.

Men's failure in business comes as the result of a vision clouded from anxiety or from the swell-head attitude of a mind which is egotistical.

How shall we begin the day? First with joyousness, then taking one thing at a time, and doing it well.

If plans have been made and cannot be carried out, never mind. If there are interruptions and delays, never mind. Allow no temper or fearing to take possession of you. Find the good in all experiences.

Let us get out into the universal, and when we return to the old worries they do not seem so formidable. We have changed our mental state by considering life from another standpoint.

We are not killed by experiences, but

by our resentment and impatience concerning them, or pity for self for enduring them.

We first train the mental, and then we should begin to realize the spiritual. This is the usual order, but we can never attain to real success through the intellectual alone. It comes through spiritual realization.

OVERCOMING THE WORLD.

"In the world ye shall have tribulation. Be of good cheer, I have overcome the world."

"THE world" does not mean this planet or this life.

We can live right in the world and yet not be of it.

Jesus said, "I have overcome 'the world'" — while yet he was here.

We speak of the world and of Heaven as different places.

Just to the extent that we are bound by material things are we living in the world.

Every one has his own world, for the world is a certain condition of mind. It is where we believe in material things to the exclusion of spiritual things; where we feel that we are influenced by

our surroundings and people; where all help must come from without.

Where all things must be borne, where we must make the best of things and endure.

Where we are judged and judge others by externals.

Where there is jealousy and therefore strife.

Where every man wishes to be the leader.

Where all thought of equality is left out.

Where the strongest thought is one of getting.

Where we must work in order to have.

Where the personal self is the man.

Where we fear evil, fear men, fear poverty, conditions, disease, death. "The world" is the fearing condition of mind.

"The world" is the desire plane — desire for money, ambition, love; also the

resenting condition of mind, for desire and resentment are inseparable.

"In 'the world' ye shall have tribulation."

How shall we overcome "the world;" how find Heaven within? Both are mental conditions and not localities.

Dead people may still be in the world.

Living people may be in Heaven or in Hell.

The first step is to kill out all desires and ambition for money, love, spiritual growth; to appear as nothing in the eyes of men.

We must know that to be is to have; to be is to love and to love is to act or live.

We must become conscious of our latent spiritual power.

We must kill out all sense of separation from God. It is this sense of separation

that keeps us living in "the world." All failure shows our sense of separation from God.

"You will not be a success where you want to be until you learn to be a success where you are."

Learn to love your present surroundings and people. You must do this in order to rise above them or get away from them.

We attract by our weak points as well as by our strong ones.

No matter what people think about you or say to you, a life of service knows no duties, no sacrifices.

The realities of life are spiritual. We have lived as though the realities of life were material. The unchanging principles are the realities. Wisdom, Life, Love are God, are eternal.

"Be of good cheer." We do not overcome by getting discouraged, for that

is a sense of separation from God. When we are strong through consciousness of Soul we are of "good cheer."

Seeking happiness never brings it. Success does not come by striving, but by living. Keep your ideals high and live up to them if you would "overcome the world."

Pride, ambition, egotism, are of the world and are like barnacles to a ship. We must get rid of them. Get out of "the world" condition of mind by overcoming through control of the personal self by the spiritual self.

THE MIND IS THE ORIGIN OF ALL THERE IS.

"The mind is the origin of all there is; the mind is the master, the mind is the cause."

THIS was written thousands of years ago, but it is called the "*New* Thought" to-day.

How many of us accepting this as a truth live according to this knowledge?

One patient finally admits that all her troubles have been her own fault. She has got hold of herself and is at peace. She needs a larger love, but as soon as she admits the causes in herself — in her own mind — all things right themselves.

Another says she is in harmony with all I teach, but does not get the cure, which she hopes will come in God's own time.

Another is trying to feel right, but is "numb with long battle."

Another resents relatives who she thinks ought to help her; is suffering from severe headaches and cannot sleep.

All these troubles are in the women themselves — a self-indulgence in thinking which results in self-pity.

"Mind is master." We know what it means to master anything. People begin to work with effort and not with direction. Then we learn to work without effort and with direction of power towards a certain goal — a definite purpose.

This is the path of spiritual unfoldment.

When we are open to truth on all lines we work with perseverance and earnestness.

We sometimes grow beyond our friends, but we cannot *demand* friendship or love.

Our family may be interested or not in

our new departure. Do not think of what you could do if they were different, but accept them as they are.

Realizing that "the mind is the master" what can we *not* do?

Don't stop with intellectual acceptance.

Put into practice these truths which you accept.

Live what you believe, and you will know. You will get your own illumination.

You cannot learn for another.

Indifference to conditions; indifference to opinion of others; indifference to praise or blame gives poise.

If we open our blinds a tiny crack we are not "flooded" with sunshine.

When you see a person whose life is harmonious after coming into metaphysics, you may be sure there was a time of struggle before that point was reached.

There is no disease, there is no con-

dition but that has been caused by mind, and can be cured by mind.

Nothing can affect the body without coming through the mind.

There are no accidents ; nothing "sent by God." We have opportunities of education, we can accept them or not as we choose.

So we can learn how to be happy and well, if we choose.

No one limits us. No condition limits us. No disease limits us.

When there is inharmony it shows a lack of understanding of law, but the law itself does not change.

If undesirable conditions return to us it is our own fault. Don't try to lay the blame on the law. Don't go back on your principles to excuse your condition. There is something you still have not mastered and must learn more fully.

If we get elated, if we have pride in

our success, then we need more lessons, more experiences. But let us not put the responsibility on law, but on ourselves.

The mind is the cause. The mind is the master.

LOVE.

WITHIN THE CIRCLE OF LOVE.

"Nothing is to be hated. Everything is to be brought within the circle of love."

LOVE is the foundation of our teaching, as it is and has been of all true religious teaching. All great leaders of moral living have taught "loving service." That is, that "love" and "service" developed the disciple spiritually.

If love develops spiritually, then hate must develop in the opposite direction. Nothing — no thing, no circumstance, no experience, no condition, no person, is to be hated or, in a milder form, resented. No matter how repulsive, or how antagonistic it may be, no matter how difficult to accomplish, the thing we hate or resent must be overcome by love.

To hate or resent shows ignorance in the disciple. Jesus Christ said, "He that

is without sin, let him cast the first stone." And sin is only ignorance or wilfulness.

In unfolding the spiritual man, we must follow the true method — the path that others have trod before us, if it has proved successful.

We may loiter by the way, making our journey as uncomfortable as possible, and finally after weary struggles reach our destination. Or we may travel with understanding, making our path easy and pleasant, and seeing our progress as we journey on.

Now on this road on which we have started out the signboard "hate" is to be torn down. We refuse to recognize it as leading in the direction in which we wish to travel. We put in its place the signboard "love." It points in the direction in which we desire to go.

What are the things, the people, in your life that you hate or resent? Is it

impatience at the slow growth of a friend, or with your own slow growth? Is it your inability or impossibility to help some one whom you love? Is it that a person whom you are treating does not respond as quickly as you feel that he ought? Is it decided hates, hates that stir you up and make you angry or impatient when you think of them?

Do not use the word "hate." Do not hate the weather, or the noise of the city, nor feel repugnance towards people with deformed bodies. Nothing is to be hated.

This circle of love has no beginning nor ending. It includes all. We are to be lovers of all living things. The education of love is more important than mathematics or history. Children need to be taught love and service more than dancing and music. There are people who can bring birds to light on them because of their great love for them.

All hatred from the outer world is a reflection from the lack of love in ourselves. Fear springs from hatred as well as from doubt. You become fearless as you love. Lessons, reading, the silence, are of no avail without a growing love, the "greatest thing in the world," yet so abused and misrepresented.

The heart that loves radiates love to all around, draws only good to itself. Nothing can injure love. Love is not feared. We have been taught of a "God of love," yet at the same time we have been taught to fear Him.

This has resulted in a feeling of separation from God. For there is no realizing sense of nearness or oneness when we feel the slightest fear. The old idea seemed to be that unless we feared God we would not worship Him. And that is true, for we only worship when we

fear. So worship is the result of fear and ignorance, while love is the result of faith and confidence. Love alone develops character.

UNFAILING LOVE AND DEVOTION.

"They who think on Me with unfailing love and devotion find all that they need at their very doors" (lit., brought on My shoulders).

ME means God. We are to think on God with unfailing love and devotion. We may read many things that are helpful. We say that they are helpful, and yet when we are in great need we do not realize the help we expected. We find we have left out a most important factor, making the expected result impossible; for instance, in this quotation, the word unfailing. The whole condition of success depends on that one word. To think on God with love and devotion is not a strong statement. We may think occasionally, we do not put all our power of thought in our thinking. We even

doubt at times whether God will respond. We even doubt if he is near at hand.

We do not dare to trust Him — God, who is the Law of the Universe; God, who created all there is. And we cannot get away from Him if we would. We are amazed at people who do trust Him for health and prosperity.

I find a person resenting his illness and the family also resenting it. This impatience prevents spiritual growth and realization. There must be patience and confidence to produce recovery.

And this brings us back again to our word "unfailing." If we have unfailing love and devotion we do not doubt and therefore are not impatient, no matter what may be the outlook. No circumstance of body, surroundings or financial condition makes us doubt. Friends may desert us, family relations may become

estranged. It may seem impossible ever to get all things right.

We return to our word "unfailing." Say it over and over until you realize what it means. Our success hinges on that word, on our realization of that word. If we begin to *think* unfailing love and devotion, we then begin to *live* unfailing love and devotion. Doubts and fears of our helplessness fade away little by little, fade in proportion to our unfailing.

This new attitude of mind, this confident attitude of mind, results in good conditions.

Suffering is good while needed, but harmonious conditions are normal. And the condition of mind that brings harmony, that is the state of mind we desire, when all thought of personality is gone, all power to suffer has gone.

The individual soul sees the end to-

wards which it is working. It sees that all suffering is but a passing phase of life.

We are anxious about our children. Can we not see the end for them?

Then unhappiness for the health of those we love, can we see the need and the end?

Then the financial conditions, can we not see the need and the end?

When we have done all in our power to help in all these conditions, then the greatest thing we can do is to return to unfailing. If it is unfailing for us it is for all others.

It is living each day in this attitude of mind. This is real living. We can do it here. No future state will make it easier. The question is not whether I have health and prosperity, it is whether I am living true. Do unfailing love and devotion come into all I do? If this is so then I will show forth health and

prosperity as a result. I will find all things needed near at hand — at my very door. Don't spend time looking for results. Just live the unfailing.

You see how much that one word means. You realize it more than you did at the beginning of this lesson. We rejoice in all experiences as we work in this way.

It is not hard and discouraging. It is just as we climb a mountain. We have the summit in view. We do not look anxiously at the top but we look joyously at it, and then we put confidence and patience into every step as we travel up. The boulders, the fallen trees, the beds of pine needles, the darkness of the forest, the little streams, the shadow and the sunshine, are illustrations of each life. All are needed experiences.

Unfailing love and devotion to God make happiness, health, friends, and pros-

perity. Do we wish to reject any of these things?

Look into your own life, find your impatient places, your doubting places. Begin at once to cultivate *the unfailing*.

SERVICE.

THE RIGHT TO BE USEFUL.

"The only right you need is the right to be useful."

THE unreasonableness of metaphysicians, not living according to principles, is as bad as the Christians who leave the spirit of Christ out of their lives. It is one and the same thing.

The letter killeth and the spirit giveth life.

Much is done in the name of metaphysics which lacks principle. Much is done in the name of Christ and the church which Jesus never taught.

The church has degenerated from spirit to dogma.

The metaphysical ideal has degenerated from true living, living by love which is law to cant phrases and assertion of the personal self.

The first rock upon which a new student is apt to strike is the idea of freedom and his rights.

We teach that the individual has rights, but the first right is development of self. This one right leads to all others.

Every patient or pupil, healer or teacher gets his rights through usefulness which develops all.

The survival of the fittest is a law of justice, and no one who is fit to survive finds fault with this law.

All spiritual development is an awakening and is always useful. For as we awaken we desire to be useful, and being useful and awakening act and react continually.

It is only by giving expression, by being useful, that we make room for inspiration.

We grow only through activity, as we develop muscle by use.

Activity is true thinking. Activity is true living. These result from spiritual awakening.

So the right to be useful means the right to grow. The right to be useful is the right to be powerful.

Power is the result of being. It is not talked about. We do not feel that we *have* power, we feel that we *are* power.

All needless thought of the personal self is an obstacle to usefulness and growth.

To be useful is not to intrude your ideas of life upon others in advice. It is simple, true living, unselfish living; not straining to live.

Our days ought to be filled with quiet peace without thought of whether or not we are getting our rights.

We also teach not to indulge others in their selfishness.

How shall we lead or educate others to

see the pleasure of usefulness? Not by taking the defiant attitude in mind, "this is your work and not mine." At once there is self-assertion on the part of the one you desire to teach. Neither should you set yourself up as a desirable object lesson of usefulness, for that irritates.

We are often useful in unexpected ways through living with right purposes. In doing our best we are always useful.

TAKE MY YOKE UPON YOU.

"Come unto me all ye who labor and are heavy laden and I will give you rest.

"Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest to your souls."

"COME unto me." This is the voice of the soul. It invites and does not command. We are free to come or not. It tells us what will be the result if we come.

"All ye who labor." Why do we labor? Because we place our power in the wrong place. Labor is effort. Work is not effort.

Are we all "heavy laden"? Are we obliged to carry our burdens? You say you cannot lay them down, but you would like to do so. I have never seen any one that really wanted to lay a burden down who could not do so.

"Take my yoke upon you." A yoke makes it possible to carry a heavy load. The spiritual yoke is the acceptance of principles, and results in right living. It is not hard to live right; it is easy if we have made the decision.

"For I am meek and lowly in heart." We who are filled with desires and ambition cannot be "meek and lowly in heart."

"Meek" is old English and means "mild," "gentle," not our usual idea of meekness, which seems weakness.

A man, Jesus, commanded the waves to be still, commanded money when he told the disciples to fish and find the means to pay taxes, commanded food and fed the multitude. No weak man could do this. Jesus knew where his power lay. He placed power in the right place, in spiritual forces, in soul consciousness.

Then after we have taken the "yoke,"

we are told "to learn." "Take my yoke upon you and learn of me." That is, unfold the Christ within; learn to be teachable, to receive from all sources, to listen to the voice that said "Come" and "ye shall have rest to your souls," or ye shall realize the rest in soul. There is perfect assurance in this — no uncertainty.

"Come," "take my yoke" and "ye shall have rest." Rest is spiritual activity. We do not need to do less in order to rest. We do more than ever before when we have become conscious of spiritual rest.

Inactivity is not rest. We make hard work of living. When we live by principles life is free from burdens — burdens of death, of wrong-doing, of jealousy, fear, hate — unhappiness of all kinds ceases to exist for us.

FOLLOW ME.

"Follow me and let the dead bury their dead."

JESUS made this reply to the man who wished to bury his father before he followed Him. A natural desire you may say, but Jesus saw in it an excuse. I find even in the present day people make excuses of material things. For instance, they believe that a certain amount of money will satisfy them, that they will enjoy themselves after having made it, or after the children are educated and grown up, that they can then do certain things which now are impossible. They say, "in old age I shall need religion." "I have no time for these things now." "I am not sick. I am not poor; therefore I do not need spiritual help."

"What I already believe is satisfactory

to me, so why should I change?" To follow me is to follow the Christ within, not to follow Jesus the man. Jesus is dead as a personal man. The Christ always lives. It can never die. Jesus followed his own Christ, the divinity within.

We must follow our own Christ, the divinity within. We can never do this while making excuses for ourselves. Are we willing to bury our dead past? For all life that is not real living, living by principles, is dead. Are we willing to bury the old ideas of life? What are some dead conditions in my life? Cannot every one of us find material for many funerals?

Shall we bury righteous indignation? Shall we bury love of approval and fear of disapproval? Shall we bury the thought of our happiness depending upon others, upon surroundings, upon money? Shall

we bury impatience? Shall we bury fear? Can you not go on enumerating any quantity of "dead" to be buried?

Do we wish to have these buried? Are we really in earnest? We cannot follow the Christ within until these conditions of mind are buried.

How do we begin to follow the Christ? First believing in it; believing that we are divine; believing that we can become conscious of our divinity; by believing in our spiritual strength and not in the weakness of the personal man; by acknowledging that our life is a privilege and not a hardship; that it is worth living; by rejoicing in our life instead of enduring it or being half-hearted in it.

You say "I cannot rejoice — things are all wrong." Then have a funeral and bury the things that are wrong. You say "I cannot bury them, for they are a

person," or persons, or it is a condition. Yes, you can bury it, or them, for you can change your attitude of mind towards it or them. Follow the Christ within and leave the dead. Leave your old dead self — the self with all its discouragements; the self that has been a dead weight. Follow the Christ within earnestly, and you will very soon be conscious of the dead self disappearing.

It will be helpful in daily living to see in which direction your mind is turned, whether towards the dead things or towards the Christ within. Christian people do not believe in their own divinity, in their own spiritual powers. They only believe in God's power, but they never realize their true relation to God. They, the Christian people, are weak, though God is All-Powerful. How is that possible if we are expressions of God?

We have always been taught our weak-

ness instead of our strength; taught to fear instead of to trust; taught failure instead of success; taught life is hard instead of easy.

Let us bury all these old beliefs and teachings. Let us turn our faces towards the light and leave the darkness behind. "Follow me."

TONE AND ATMOSPHERE.

MENTAL AND MORAL ATMOSPHERE.

"All mental and moral force is a positive good."

In life we look upon a generous giver to those in need, a giver of material things — food, fuel, clothing — with satisfaction. We approve.

I have often heard others remark who could not give because of limited means: "How I wish that I were rich! What would I not do, if I were rich, to help human suffering and need."

A person may be rich in money and give freely without being a strong and noble character. His deeds die with him. He is soon forgotten.

The men who live through the ages are not of this kind. Of the men who influence nations we forget whether they were rich or poor.

What keeps such men alive in the memory of the race long years after they died? Not what they did but what they were.

The "mental and moral force" of such men and women never die.

I may give a loaf of bread, or a hod of coal that may be needed and needed sorely, but I must give with the bread and the coal something more — a "mental and moral force."

I can give the "mental and moral force" without the bread and coal if I haven't the money to buy those things.

We seem to be divided into two classes at times, bread and coal givers, and "mental and moral" givers.

Now you say, perhaps, how give "mental and moral force," — this force which is a "positive good." People do not like to be preached at.

Quite true, and the person who does this has not yet acquired mental or moral force.

But the person who preaches — in other words, advises or admonishes — often makes the bread and coal giving the opportunity of so doing, — to show these others, the receivers of the bread and coal, how very wrong their ideas of life are; that in fact there is no reason why any one should be poor. And they are more nearly right than they dream.

But this "mental and moral force," how get it?

Each individual has an atmosphere of his own — an atmosphere which he has himself created. These atmospheres are just as perceptible to people as the difference between the odor of a rose and that of an onion. A psychic is conscious of it. To one less developed it may be unperceived, but still felt in a way.

This atmosphere is created by thought; what we have thought in the past, if doubting and fearing. We begin to study

the power of thought; begin to think faith, confidence, courage. Our atmosphere begins to change. There is great activity, but a mixture as yet.

Here is a test for two weeks: "I feel full of fear; I feel gloomy; everything is going wrong with me; I have no energy; I lack force; no one likes me; I am a failure; I feel sick." Such an atmosphere will be murky.

Take another test: "I am fearless; I am cheerful; I am full of life and energy; I can and I will; I love people; I am successful; I am strong; I am well." Enter into the spirit as you say it; your atmosphere will change.

Oh! the importance of right thinking, for you are giving forth, whether you will or not, a mental and moral force.

Control or mastery comes through discipline, — control of self; control of thought; control of action.

Every one who influences us impresses us with his command of self; not by what he says but because he is. In other words, we feel his atmosphere.

With all great leaders of the world — we feel their courage, self-command and peace.

Think of God's greatness and your own greatness, not your weakness.

Cultivate faith in your own powers by thinking and believing in your spiritual nature.

Faith changes your atmosphere.

Your atmosphere becomes clear, bright, and steady through faith.

Remember your atmosphere goes forth constantly to those about you without effort on your part.

Are we limited in our giving to humanity because we cannot give in material things?

Are we a "positive good"?

THE ATMOSPHERE OF JOY.

"The joy of the Lord is your strength."

THERE are different reasons for coming into metaphysics. The most common is to be relieved of pain; this is our main object, with no desire to change our living from selfishness to unselfishness.

Bodily relief is all we ask. The patient wonders why the cure does not come more quickly, yet he is living in the same old conditions, giving vent to irritations and impatience and defects in disposition which are the cause of his trouble. Then there are those who are willing to try to live what is called the higher life, but they go to work in a depressed way, as if they had so much to accomplish that they really had very little heart to begin. I believe in an

earnest purpose, in a sincere desire to begin this new living, but I want a joy in it.

A man with grand muscular development delights in using his muscles. If we realize that depression weakens, and that joy strengthens, we can see at once that we must work with joy in our hearts. So begin this unfolding of the spiritual man with joy and thanksgiving. This attitude of mind will give a new interest to all that you do. Even what seem to be failures, if viewed with joy and thanksgiving, instead of depression and discouragement, will not trouble you in the least.

It has been said that all disease is the result of depression or a lack of joy. Then our strength is according to our joy, our weakness according to our depression. If I could remove all depression in your minds to-day and fill you up with

joy, you would all feel well and strong. All financial difficulties, all unpleasant surroundings, all bodily ailments, would seem of no importance; they would actually disappear, and all would be harmonious just as long as the joy filled you. Do we not all remember times when we have been "filled" with joy? The complaints of others and our own were simply ridiculous. Thus it is that I desire you to cultivate joy — joy in every little thing.

On rising in the morning be as particular in plunging into your bath of joy as you are in taking your usual bath in water. Say over to yourself, "I am filled with joy; I am in an atmosphere of joy." You cannot take colds or have headaches if you live in an atmosphere of joy.

You create by your thoughts your atmosphere, and, if it brings you discomfort, change it by changing your thought. Then you will not need a "change of

climate," as so many feel they must have. Make your atmosphere so joyous that all who come near you will feel its buoyancy. Then you will be a healing power to others. It is the resentment of life that keeps our joy away from us. We resent the judgment of people; we resent injustice to ourselves; we resent the hard experiences that come to us. If we believe that all is good in the truest sense there is no place for resentment. Let us hail with joy all experiences.

If we could build a palace of joy, where we could eat joyous meals, sleep joyously, breathe an atmosphere of joy, think what it would mean to us could we spend a week in this palace. We ought to make happiness a chronic state. Happiness is a necessity to health. We cannot be well without joy.

Depression is a breeder of disease. "A reborn race appears, a perfect

world, all joy! Women and men in wisdom, innocence, and health, all joy! War, sorrow, suffering gone, the rank earth purged, nothing but joy left! The ocean filled with joy, the atmosphere all joy! Joy! joy! in freedom, worship, love! joy in the ecstasy of life! Enough to merely be! enough to breathe! Joy! joy! all over joy!"

TONE OF PERSONALITY.

"The tone of seeking is one, and the tone of having is another."

I WISH to speak of the different tones belonging to man. First there is the voice. Persons with sensitive ears detect many shades of modulation in one voice that another with untrained ears may not hear at all. I am not speaking of a singing voice, but only of the ordinary speaking voice. One voice is encouraging in tone, another discouraging, one is energetic, another listless, and so we might go on enumerating. Invalids, as a rule, have a peevish or whining tone. Not continually, maybe, but the voice has the unmistakable quality of inharmony in its tone. So much for the tone of the human voice.

Now we will take "tone" as relating

to the fibre of a substance. We can speak of it as firm, or strong, or elastic. Then we can take the general tone of a thing. For instance, a room that is furnished in good taste, that has not only the decoration of walls and ceiling in harmony, but the rugs, pictures, bric-a-brac, and even the arrangement of the furniture, all is in keeping, all is harmonious. We can speak of the "tone" of this room as being good, as being fine, and yet we are not speaking of the "prevailing hue" or color, we are speaking of something we cannot see, but of something of which we are perfectly conscious. We do not pick out any one thing in this room and say this gives it its tone, for it is the whole that makes what we speak of as "tone."

Now for the personal application that you know must come or we could not get our lesson. We can say that every

person has a "tone" peculiar to himself which is the result of certain characteristics, or the combination of certain characteristics; not one characteristic by itself, but the dominant one, and that is not always the most prominent one to the inexperienced reader of character.

So all my patients appeal to me as "tones." I don't care whether they tell me that they are suffering from indigestion, headache, liver trouble, nervous prostration, tumors, boils, or whatever it may be, the disease means nothing to me. I only seek and find the "tone" of the patient. That I desire to change. Some of the different tones are as follows: criticism, fear, irritation, worry, asperity, suspicion of people, anger, jealousy, resentment, and so on.

Now the disease is the result of the prevailing tone. All these tones are tones "of seeking." They indicate an

unrest and unsettled condition. But we would never find, unless we began by seeking. If we will cultivate a willingness to learn, to put aside all prejudices, to look at life from a new standpoint, to accept with gladness everything that appeals to us as truth, and to put carefully by for future consideration all that we cannot accept to-day, then will we come to the stage where we know what the "tone of having" means. To just the extent that we have do we make our tone felt, to be one of tranquillity, joy, and perfect satisfaction; not in externals, but in the spiritual, the interior consciousness.

We also have a color which corresponds with our tone, which can be readily seen by some, and I think if our color could be seen as easily as our faces, we might make more of an effort to change our "tone." The time will come when "he who runs may read."

WILL AND CHARACTER.

MAN EXISTS BY EXERCISE OF POSITIVE QUALITIES.

"Man does not exist at all except by the exercise of his positive qualities."

WHAT is the difference between will and wilfulness, for they are often mistaken one for the other? Will is divine or spiritual, and through its cultivation, or rather realization, we come into poise. Wilfulness belongs to the personal self and means lack of poise and brings us into inharmony.

Obstinacy is often mistaken for will.

Wilfulness is self-assertive but not positive. Will is a positive quality but not self-assertive. To be positive does not mean to bristle like a porcupine, fearing you will yield to some one or to something.

The lack of confidence in the will

makes you affirm that you are using your will, whereas the divine activity of will is unconscious as is our breathing when we are normal.

"Impatient will," "vacillating will" is not really correct speech.

Will itself is steady and never wavers.

Indecision, which is lack of use of the will, is death.

Decide means "to cut," to separate. Just the opposite of indecision.

Decision leads us to whatever we desire.

All development is through will.

Scientists affirm that the bodily construction of animals is the result of desire carried out through will.

The sloth "desires to hang on branches, live in trees; does not desire to touch the ground, so he can hardly walk, but is agile in trees. He looks like a moss-covered bough."

"The brain curves itself outwards to the retina because the central part of the embryo desires to take in the impressions of the activity of the world."

Will develops according to desire.

Will develops intellect.

There are long-legged fowls which wade and short-legged ones which swim.

Removing horns on cattle develops amiability, for they fight with their horns.

And in men we see all kinds attempting to adjust themselves to their surroundings.

A young woman, whose body was paralyzed below her neck, learned to use her tongue instead of her hands. She threaded a needle, did fancy work, and a little painting in water colors, all crude work to be sure, but it showed not only intellect but will, and she became the chief support of her family.

Will relates us to all higher powers, all positive powers.

We unfold the spiritual man through will.

As we exercise our positive qualities we see development.

When we think these truths and live these truths we see the truth in all things and see through all falsity and illusion.

People think it wonderful to understand people easily, seeing beyond the appearance. It is only a clear seeing which comes from "concentrated will."

Begin to will to-day. Will at this particular moment.

A good orator is one so filled with his subject that he forgets himself. His will is not centred on himself and whether he will make a good impression or make his gesture correctly, but it is centred on his

subject. Thus all action in body is in accord with will.

So will centred on poise, on health, whatever your aim, brings the result.

We centre will on spiritual and not on material things, because we desire to develop the spiritual man.

We have desired the worldly things but we have found them to be unsatisfying. We are reaching out for something more. We grow into this that is satisfying through the consciousness of divine will.

YE ARE NOT BOUND.

"Ye are not bound! the Soul of Things is sweet,
The Heart of Being is celestial rest;
Stronger than woe is Will" . . .

"Within yourselves deliverance must be sought;
Each man his prison makes."

BOUND means tied up, limited, contracted. These conditions are the opposite of freedom. All people are bound more or less, all are trying to gain freedom, to feel their liberty.

We are bound by a false education in regard to life, taught that we are dependent upon others for happiness, upon conditions favorable or otherwise; taught ideas of chance: "such a lucky fellow," taught we are victims of birth, or are well born. We must learn that we make circumstances and that circumstances do not make us, must learn that we alone are

responsible for our conditions, our past beliefs and education, in disease, death, poverty, injustice. Do these false beliefs bind you?

Our religion taught us to reach beyond and above the present man, but it also taught that our power to master ourselves is to come on another plane, after death.

This is not true. If I cannot master myself and conditions here, I cannot do it simply by giving up my present body and taking another. It is a great point gained when we believe this.

This future state of satisfaction which we have been promised, if we reached above the personal, we can have here and now.

Some one exclaims, "Oh, I don't believe that." Why not? Have you tried to see if you could? Don't doubt if you have not *tried* the method. Begin to trust your spiritual nature. Do not dwell on

regret, resentment, grief or fear, for this is subtle selfishness.

We have not thought grief selfish. We have not thought resentment, when treated unkindly or unjustly, selfishness. But they are selfish, as all relate to the personal self. It is that which is hurt — the personal self. Resentment is detrimental, it does not help me to become conscious of my spiritual nature, therefore I will not indulge in it.

I will train my will in the opposite direction — love. But you say you can love and yet be hurt; I do not believe it. The greater the love the less the hurt; we have believed the opposite. Am I training my will so that I will know my higher self when I am governed by my emotions? No, for an emotional person is quickly glad and as quickly sad. Right impulses and a joy of living are natural. We do

not become wooden men and women because we control our emotions.

Begin by taking upon yourself all responsibility for your own life. This empties your mind of all your old education and beliefs, which are only rubbish from this new standpoint of life.

This decision that I am my own deliverer is a wonderful truth. No bound condition, no "victim" ever again for me. Then there is no place for resentment. Take it to yourself, don't resent anything; I say *anything:* whatever comes through physical suffering, through surroundings, through loss, do not resent. But this does not mean resignation, that because you cannot help it you must "make the best of it." No indeed, for you can help it, but not by resenting.

We unfold through love. We unfold through confidence in the higher self and forgetting the personal self. We unfold

through knowing that we are related to the source of all things — God.

We are not born to be failures, we are born to be successes: I will use my will and be happy, and be well, and be supplied with all things needful. I will get out of my own prison, I will not be bound, for *within myself* is my deliverance.

HE THAT OVERCOMETH.

"He that overcometh, shall inherit all things."

"He that believeth in me though he were dead, yet shall he live."

We say that anger is positive resentment. Regret, grief, are negative resentment. But both are resentment.

We have felt that we were justified in regret or grief, even if we did not believe in being angry. But both are demoralizing.

Happiness is the result of training the will to act immediately, to command and govern our thoughts and emotions. I want to show you that emotions cause disease, and that you can use will to prevent disease.

We will first take anger or impatience; the latter is most frequent.

Impatience may be expressed or re-

pressed. Grief also may be expressed or repressed.

The emotional nature is disturbed in both cases. We have diseases corresponding both to the positive and negative emotions.

Grief, as a negative emotion, creates a depressed mental condition. This mental state, if encouraged, results in a low state of vitality. The circulation of the blood is changed. The digestive organs begin to weaken. The person does not sleep. Nervous prostration is sometimes the result.

This proves to the thinking person that mind does influence the body. Take this same case and teach the person how to use his will, also that resentment demoralizes. We help him by the silent method, dealing with his higher self, or his super-conscious mind, as in so-called treatments. Then you can see the change,

first in his mental and then in his physical condition.

We teach a person that the nature of his own divine will means spiritual inheritance, for we cannot inherit all things in the material world.

It means, if we believe Christ's teachings, that we are equal with Him, that we also are one with the Father; one with the source of all things.

For He said, " greater things than these shall ye do," showing that He believed in the divinity of His apostles.

We all have that divine spirit. We have called it the Christ spirit, or the Christ within. We have so called it because as a people we have taken Christ as our example and teacher.

But Buddha had the same spirit. He gave the same teachings. He was a living example of one who had become conscious of his own divinity. So he

who believes in his own divinity will live, does live.

How many dead there are in physical bodies! To die does not make one dead. You may be very much alive when dead, or very dead when alive.

Begin to believe in your divine nature. Begin to trust it. Begin to control your emotions that are resentful. Begin to think health. Begin to look for it.

If you can arouse to consciousness the divinity in another by prayer, why not arouse it in yourself?

A God without does not change your condition, but the God within. The divinity within changes you and your conditions, if you believe in and trust it, no matter how dead to spiritual things you seem.

To my mind there is no difference between disease of the body and disease of surroundings. One we name illness;

the other, poverty. Both show an undeveloped condition in the patient.

Health is normal, opulence is normal; therefore it must be easier to be well than ill; it must be easier to have all things needful than to be in poverty.

But the change from sickness to health comes from within; also the change from financial difficulties to health financially comes from within.

Do not work for health. Do not work for money. But awake from your dead state *and live.*

MASTERY TOTAL AND ABSOLUTE.

"He that ruleth his own spirit is greater than he that taketh a city."

"My own master, total and absolute."

THE first quotation was given centuries ago. The second is of recent date. Yet both speak of the power in man, the power to govern and control.

The first makes it plain that some do not rule, but also that ruling one's spirit can be done. The second is to me even more masterful in spirit.

In "taking a city" we must have intelligent coöperation of all of our forces. We cannot feel that one part of our forces is with us and another against us.

Our action to be effectual must be in unison.

Our strength is in union. Our victory

hangs on union of purpose and of action. When we apply this to ruling ourselves we must be in unison.

There is the soul, mind, and body, a complete man. If mind is not in unison with soul, if mind is not living by principle instead of emotions, what then? Can there be any conscious force if there is division in the man?

I will show you that our inharmony or lack of power comes through this lack of unison in the individual: if the person still believes that he desires to do a thing, but cannot; that he has a bad temper which he would like to control, but cannot; that anxiety for those he loves shows his love for them, and is natural; he is still separated from his spiritual consciousness; he is still putting no trust in his higher nature or soul; he is still thinking of and talking about only one part of himself, his personal self.

This latter is an excellent servant but a poor master. This individual has no conscious divine strength at his command.

To condemn evil is to waste time and opportunity. To ignore it is useless. Let us recognize it and command the situation by knowing it has no power over us. Let us turn to our divine nature, knowing that it rules and will bring the whole man into harmony.

We cannot express health and harmony in our lives while living in only a part of ourselves. First we must command ourselves before we can command the elements, as did Jesus Christ. Then true service to others must be given before we can become masters.

If you cannot or rather do not control yourself, you cannot control your circumstances. Suppression of anger or fear, or pity, is not control.

There is no divine command of one's

self through suppression. A calm exterior with an unhappy or disturbed mental state is not strength in the man. It sometimes is only pride. The whole man must command. This is attained through the will, not the personal desire which we call will, but the divine will which leads us into a higher realization of our whole selves.

Begin to control yourselves in small things as well as in those of greater importance. For all are of equal importance in reality. To be master means perfect control and unison of the *whole man* through the exercise and use of the divine will.

NO GREAT AND NO SMALL.

"There is no great and no small."

THIS suggests the importance of doing all things well. It is not whether we consider the thing to be done of importance or not; it is the doing it well that counts. We so many times *act* without conscious thinking. We allow a careless unthinking state of mind. We do not think that the particular thing needs thought. Some people spend their lives waiting for the important things, things which call for thought and action. These people never have important things to do. I do not mean, on the other hand, fussy people, worrying people, fearing people; people who make mountains out of molehills; people who think no one does anything but themselves; people who think others

do not know how to do anything; people who can manage the affairs of others, but cannot manage their own. None of these people have I in mind, neither have I the very conscientious people.

Some people are abnormally conscientious; these people are really dangerous; they make a great deal of trouble in their families and among friends. They are always telling you that their consciences will not "let them," etc. They are like the people who always talk about their honesty, and those who mention that they are truthful.

A man of character never mentions it. It tells itself. He (the man) has forgotten it, for it is himself. How did he acquire it? By doing all things well. By seeing no great and no small in his daily living.

A man is more than what he says and does. He is accumulated power and

what he says and does added. For instance, a man of weak character tells us a great truth. We either know it is true, or we are impressed that it is. We listen, but do not act. We accept, but are passive.

Another man, a man of character, tells us a truth. We not only receive the truth but desire to act. We have received not only what he has said, but the character back of the statement has convinced us. We feel the worth of the man. "Character teaches over our head." Our personal atmosphere is the result of character.

How shall we develop character? Begin by not talking about unnecessary or unpleasant things. Then stop thinking about unnecessary and unpleasant things. Next, be glad of every opportunity of service, — service, but not interference. It sometimes is wiser to let

people alone. Finally, seeing "no great and no small" in what you do — "a cup of cold water;" having no pride in what you do, no boastfulness, no ambition, no desire to outdo another. Let us resolve that we will keep our poise of mind for the day.

Supposing we lost our poise of body as often as our poise of mind, and were constantly falling down or going on "all fours." Do you think we would lose our mental poise if it could make a spectacle of us? No, pride of what people would think or say would prevent. Then it is possible to be poised in mind?

We can each begin our day with no unpleasant or unnecessary talk, no thinking upon unpleasant or unnecessary things, glad service to all, no interference, seeing no service as either great or small, doing all things well, but not fussing

or worrying. If unpleasant experiences occur, "letting go" of them mentally, returning to pleasant things, or making good out of the unpleasant experiences — not forgetting the ridiculous picture of yourself on "all fours."

Don't think you can influence people by words. Don't think you can influence or inspire them by deeds or actions alone. What you *are* is the only thing that counts. There is no great and no small to the soul.

SOME REALITIES.

OPPORTUNITIES, PRESENT AND PAST.

"The mill can never grind with the water that is passed."

WHAT are opportunities of life?

We hear people say "he missed such a good opportunity."

What is a good opportunity? We do not speak of missing a bad one. And can we miss an opportunity?

First we think of opportunities in life in regard to gain of material things — opportunity to become rich, famous; opportunity to stand above our fellowmen. These opportunities are considered desirable and of these we are to take advantage.

Then we have opportunities of doing for others; also opportunities of controlling our emotions, selfishness, fear, anger.

Then we have opportunities of expressing our love, compassion and unselfishness. These are more than an aim for material things, for ambition or position in social life.

Then we have opportunities of proving these principles of living to be true, not to others, but to ourselves.

The conditions that we call unfavorable are our best opportunities, for they show us our strength or weakness. Some people are always regretting opportunities that are past and letting present ones slip by unnoticed. It is our present opportunity, our opportunity of to-day, our opportunity of this hour that demands attention. Are we getting the most out of them?

And what is "getting the most"? It is whatever unfolds us on the spiritual side of our nature. For instance, a woman resents having to care for some one who

is ill. She misses the opportunity of service because she thinks she is imposed upon. She does not get the most out of her opportunity.

Now when our opportunities have passed we sometimes wish we could have them over again. This is always true as we develop spiritual consciousness.

But we cannot waste our present opportunities by regretting our past or lost ones. We must make a new start today, in our own life, in our own home.

What are our opportunities? Every patient, every class, are some of mine. Some men do not enjoy their families, but make money for them. Some women do not enjoy children or husband, but are "good" mothers and wives. They are using blessed opportunities to worry and fear, to be impatient, instead of accepting all conditions of their daily living as grand opportunities.

Every day should be a glad beginning. We cannot use the opportunity of yesterday any more than the mill can use the water that has passed by. But there is new water for to-day for the mill and there are new opportunities for each of us to-day, all blessed opportunities; not one bad one among them.

We will leave out our fears for the future. We will live to-day without fear. What does it mean to live one day without fear? Look into your own life and see. You will not hunt anxiously for opportunities, but you will say, I am ready for all that come to-day, without fearing, but with gladness in my heart. It is a joy to live, not merely to exist. Anxious people only exist. I will live. I will improve all my opportunities. And then I cannot help but unfold my spiritual nature. To-day, this hour, is a privilege!

VAIN IS ALL PRETENCE.

"Pretension may sit still but cannot act."

"A man passes for that he is worth. What he is engraves itself on his face, on his form, on his fortunes. . . . Concealment avails him nothing; boasting nothing."

PRETENSION means false, untrue, simulating the real. The nearer a thing approaches the real the greater the pretence. An almost honest man is a greater pretence than an extremely dishonest one.

Counterfeit money must be very near the real to pass. There is not the same danger when it is a coarse imitation. Up to a certain point this pretence appears real. This is the "sitting still." Beyond that — where action begins — it divulges the secret.

The almost honest man, for instance, would appear honest under ordinary conditions, but when his honesty was tested

he would show his dishonesty. So with counterfeit money tested by acid, or scales or microscope.

The action point — circulation — would show its pretence.

Quicksands or sloughs on the prairies look like solid ground, but when tested we sink into them.

Christian nations who "trust in God" and preach a gospel of love have war. Theirs is a pretence of trusting in God.

Wars and bloodshed, each side praying for victory and thanking God when it gets it, result from pretension; not from reality.

"A man passes for that he is worth," for the lines in the face, the shape and lines in his hands; his walk, his gestures, his eyes, his smile, the tone of his voice, his atmosphere, all tell the story. He cannot conceal it if he would, and boasting shows his weak points. We cannot

make a pretence of these principles, and get results that are satisfactory.

Through faith comes knowledge. It is not enough to have faith alone.

Compare the littleness of the personal self, with its pride of opinions, resentfulness, self-pity, and the nobility of the soul, with its greatness, its power.

People are not metaphysicians because they accept the principles taught. It must be the life that is lived. You can be a metaphysician if your life is not a pretence.

People there are who accept the teaching of Jesus Christ to "love thy neighbor as thyself," "to take no thought for tomorrow," "to return evil with good;" yet these same people do not love their neighbor, they do take many anxious thoughts for the morrow, and they do not return evil with good. They separate their lives from their religious belief, they

profess faith in God and live in fear. This is pretence.

A good man is good and a bad man is bad whether outside or inside the church. The church does not make the man. The true evolution of man will result in no churches. All evolution brings the individual out of the herd.

All things are "miracles" until we understand them. It is ignorance that calls things miracles.

Don't be afraid to make mistakes. Don't be afraid to grow. You may have to have a branch lopped off occasionally to make you symmetrical, but you will have had the experience of growth.

It is necessary to give up living by the opinions of other people, to understand ourselves and not to conform to traditions and mysteries.

As a child of twelve I said I was not a sinner and I did not believe in everlasting

punishment. I did not believe diseases were sent by God, or death either. Well, I grew in spite of my religious surroundings. I will think my own thoughts. I will live my own life. I will make no pretence. If I am wrong I will find it out and take the consequences.

It is said that you must conform to the church — that is, some church — or you are wrong. Why?

You can be a Christian if your life is not a pretence. You can be a Mohammedan or a Buddhist if your life is not a pretence. They are all the same thing if they result in a true life.

Some think there is nothing good outside of churches. Others that there is nothing good in the churches. Find your religion in all things that are about you. Live Sunday all the week. Have confidence that your own divinity will lead you aright if you are true in your purpose and not pretentious.

THOSE WHO REJECT YOU.

"Have you learned lessons only of those who admired you, and were tender with you, and stood aside for you? Have you not learned great lessons from those who reject you, and brace themselves against you, or who treat you with contempt?"

A YOUNG author sometimes wishes his writings to be praised. A young artist, a young musician, a young housekeeper, a young mother, a young business man, desires approval.

It is only undeveloped minds that desire praise and approval, and they resent truth if it shows their weak points. They argue that it is discouraging to show where they have failed, but do they gain anything in experience when remaining ignorant of their weak points? The chain is as strong as its weakest link.

Must we forget the weak link in our-

selves and in others? To forget or to ignore does not strengthen the link that is weak. To find the weak point and then remedy it is the only way to eradicate the difficulty.

So the friend who always praises is not the one to teach us our stronger lessons.

The person who sees our weak points and tells us of them kindly helps us to better things. He who tells us of them unkindly may help or hinder as we decide. The person who irritates us sometimes convinces us more than in a kindly effort to help. The person who grieves us, who misjudges us, who rejects our love and friendship, the person who "braces himself against me," and opposes all I think and do, because I think or do it, or because it is the opposite of what he thinks or does, the person who treats us with contempt,

who ridicules our ideas of life, who laughs at our high ideals and calls them "visionary" — all these people teach us our "stronger lessons." That is, if we are willing to learn. If we are obedient to our higher selves we are taught and learn easily.

If we are unwilling to learn, if we do not recognize the law, if we will not assume the responsibility of our own lives, we are not open to the teaching and will not learn easily.

Experiences that are "stronger lessons" come to us in all stages of development. They are our tests of growth. The attitude in which we receive them shows our strength.

By repeated lessons, which always assail us in our weak link, we strengthen that link by centring all our force at that point. Not by bewailing because it is a weak link and not our fault. Not

by trying to make ourselves believe it is a strong link, when we know it is weak. No, we take that link, that point in our character, and develop it into strength.

"Woe unto you when all men speak well of you."

Give thanks for everybody and everything, and every condition that shows you your weakness, for at the same time it shows you your strength.

Can you not see that the stage where we desire admiration, appreciation, approval, is the undeveloped stage, where the opinion of people means so much to us, where we do things and think things because others do and think them, and they are the conventional things to do.

Step out of this rank. Become individual in your thinking and action, and you are at once assailed. Your "stronger lessons" begin in earnest.

I do not ask you to be erratic; to think

or do just to be different from others: I ask you to have no purpose in your thinking or doing but an aim for right living. A living by high ideals, made practical by having faith in your own spiritual nature; by unfolding it by right thinking and living; by a joyous attitude towards life; a confident attitude towards life. This is the opposite of the conventional idea of life, — to live from principle and not from emotion.

MAN HIS OWN STAR.

"Man is his own star, and the soul that can render an honest and a perfect man commands all light, all influence, all fate. Nothing to him falls early or too late."

SOME believe in astrology and must have their "good days" for doing anything of importance. The birth conditions shown by the horoscope are considered very important. We are not helped or hindered by stars. They may indicate certain conditions probable. But I have seen too many horoscopes written by persons whom I have every reason to believe honest, but who were entirely wrong in their predictions, to believe in astrology today as scientific. Man is his own star. When does he realize this? When he is honest with himself; when he obeys his spiritual self; when he is not dominated by the fears and doubts of others.

Family ties may regulate our home duties. We have no right to neglect our particular work, whatever is considered our duty, but in order to be honest with ourselves we must have a purpose beyond duty, even while we perform it. Perform it faithfully, perform it gladly; never shirk, for in being honest with ourselves we must be honest with others.

The first qualification to becoming our own star is single-mindedness. This single-mindedness is necessary, as we recognize what life is. I say what life is, not what we thought it to be.

Above all our present work, then, is this greater work — of understanding ourselves and unfolding ourselves. It cannot be done, this unfolding, by shirking present duty. But the background of our mind is filled with single-mindedness of purpose. This unfolding is the one thing worth while. So to be honest with our-

selves and single-minded we must obey the leadings of the higher self or soul.

After single-mindedness we aim for self-control. We can never become spiritually developed until we control ourselves. We begin to practise self-control, get all emotions under control.

To be master of a situation does not mean to be limited or repressed. We must bring our tempers, our impatience, our depression, under control. This comes by earnestness, perseverance and courage. We control our nerves and muscles and our actions. We need control of desire. The thought of satisfaction within brings this. We often find, after having great desire for certain things or conditions, that when we get them we do not want them.

There is a calm, not sluggishness nor indolence, which is the result of self-control. You cannot be calm if you

worry. You cannot be calm if you doubt. You cannot be calm if you fear. You cannot be calm if you are impatient. Calmness is like a harmonious musical instrument, a steady vibration. It is a power. We must reach this state before there is spiritual unfoldment. So you see there is much to do in a purely mechanical way.

We come into knowledge as we gain control of the personal man.

The next quality we must have is love. This is most misunderstood. Have our friends and families a right to interfere in what to us is a spiritual help? Have they a right to demand that we give up these things "for the sake of love"?

Love is strong as well as tender. Love is a principle and not an emotion. Love does not look for praise. Love is willing to be misunderstood if necessary. Love is not weak — weak in overlooking faults

— weak because we love. It takes courage and strength to be true to those we love. But it is this "honest and perfect man" we are working for. Honesty and single-mindedness "command all light, all influence, all fate. Nothing to him falls early or too late."

DOUBT AND FAITH.

HE THAT WAVERETH.

"He that wavereth is like a wave of the sea driven with the wind, and tossed."

It is not circumstances that make us, but we make circumstances. Complaint plants seeds of failure, confidence plants seeds of success. Both will flower and bring forth their own kind.

Wavering thoughts, indecision, are dead thoughts, lifeless thinking, and bring weakness into the body. The body reflects all mental states. Thoughts of confidence give activity and strength.

Egotism is deadness of thought, and sometimes results in softening of the brain.

If you have confidence that power is in external things, you get the result in kind. Do you believe in the power of money? But you cannot buy a good

reputation, or kindness, or digestion, or a good appetite. You cannot buy happiness, or contentment, or tranquillity.

A rich man may envy a man with a dinner-pail, for he may have what the rich man has not — a good appetite and digestion. After accepting principles in metaphysics how can we waver and be tossed about? These principles are a belief in God or law which is unchanging.

It is a belief in its beneficence, that "all is good;" a belief in our true relation to this law; a belief in our spiritual power and that it is unlimited; a belief that there is no power which can work us damage, for even our ignorance works for our good.

When living from the intellectual and reasoning side of our nature we have many doubts and fears. When living from our spiritual centre things arrange themselves according to law. When we

make a law of doubt and fear things also arrange themselves according to *this* law. It is not a question of how you would like things to be, but how have you thought and lived, that will decide the question.

A wavering mind is filled with unrest, discontent, and doubt. Tranquillity is the outcome of decision, and we have the power to make our own choice. I am in harmony with all conditions and all people. I resent nothing, I am at home in any place in the universe. I am just where I belong, as a result of my wavering or decision; not decision to make things as I wish, but decision to live by the principles I have accepted as true. Let us be cheerful and thankful, and do all to the glory of God.

HORRIBLE IMAGININGS.

"Present fears are less than horrible imaginings."

IMAGINATION is scientifically defined as the faculty of forming an image in the mind. We have always felt that imagination, using the word in a general sense, was unreal. We sometimes say, "he draws upon his imagination." In other words, he is untruthful or visionary. Or he imagines a thing which is not true.

We all have imagination. We do not wish to kill it, but train it. Some say, "I am so practical I have no imagination." It is not true, they simply use their imagination on practical lines.

A sensitive imagination, trained, is of the greatest value to us.

To imagine means to picture in our mind.

In the artist we acknowledge it as a necessary mental state, also in the musician.

The artist must see, must picture in his mind, to himself, even more than he may see in the landscape, he must feel warmth, for summer; his colors are not nature's colors, but so combined as to make us feel nature. This is the result of imagination.

It is the same with the poet and the musician. As we read we imagine and as we listen to music we feel that imagination was necessary in its composition. But we have not realized that we ourselves were using imagination.

As we think we imagine. Places, people, conditions, even words, as heaven or hell, make images in our minds. Disease and unhappiness, discussed or thought

about, create images that are undesirable, while health and happiness, confidence and joy, create other images. We suffer or enjoy in our imagination.

What we imagine in regard to life makes our life. If death means separation to us we suffer loneliness. If it means progression for both, no separation in reality, then we are prepared to meet it in a different spirit. Our imagination has been trained in the right direction in regard to death.

A contented citizen of Milan had not been outside of the city for sixty years. At that time the governor forbade his going out. The citizen at once felt himself a prisoner. Imagination was his prison.

The reason why we desire patients to stop talking about their aches and pains and unpleasant conditions is because we wish to train their imaginations in the

opposite direction, and teach them to make new images.

Whitman's imagination is healthy. I always feel strong in my body, as well as powerful in my soul, when I quote him.

"All things have been steadily employed to complete and delight me. Now on this spot I stand with my robust soul."

IF THOU WOULDST BELIEVE.

"Said I not unto thee that, if thou wouldst believe, thou shouldst see the glory of God."

JESUS said this to Martha at the grave of Lazarus. The grave was a cave and a stone lay against it. He had been dead four days; he was past being restored. Martha believed that he could have been cured while ill. She even believed that he could be raised from the dead if he had not been so long dead.

You see she believed "to a certain extent," as my pupils and patients tell me.

But Jesus said, after all of her excuses, these words: "If thou wouldst believe," showing there is no limitation to the Divine Power if we believe.

But we do not believe. We ask to see the glory of God without believing. We say if we can only see the result we

will believe, when the result depends upon our belief.

You can take the teachings of Jesus anywhere and they all hinge on belief or faith. He says when asked for a sign, "If you do not believe what I have already told you."

No one's success or failure has anything to do with our success or failure. The success or failure of another ought not to encourage or discourage us.

Some patients seem dead, their spiritual nature is so covered up. Awake! Come forth! — and the result?

If the teacher believes in the spiritual nature, the divinity of his pupil, his call is earnest and sincere and the result is the coming forth. The most difficult cases sometimes unfold the quickest.

We must have courage to give up — to give up old methods, material means — courage to use the newly-found power.

We even must have courage to have courage.

Peter, walking on the water, started with a little faith or belief and then feared because he had a new experience and began sinking. This shows a condition peculiar to a beginner. But the teacher can take him by the hand and lead him on safely if the patient will let him. We come to a standstill because of unbelief.

Many a person takes a few steps and then sits down and refuses to try again, but experiences come which make it impossible for him to tarry by the way, and he has to rise and move on.

We cannot escape development. If we do not enter into our experiences gladly then we make things all the harder. Experience after experience is presented until we are obliged to get our lesson.

A tree sheds its leaves months ahead of the time the new leaves will appear, the old leaves becoming valuable mould about the tree. We must even so let go in order that new may come.

A baby with his hands full will not always lay one toy down in order to get the one he wants.

Can we not see that hardships in our own lives have resulted in benefit when we believed?

"Thou shalt be steadfast and thou shalt not fear." "I will trust and not be afraid." "In quietness and in confidence shall be your strength."

These are affirmations of great help. They all are built on belief or faith, belief in the divinity within related to the divinity without, for God is within and without.

Why is it that we doubt this power? We do not trust it until there is nothing

else to trust and yet we have been taught to believe in it. It is because we have been taught that no one had the power in himself but Jesus.

I see in every patient doubt of his own divine power. Jesus taught it was in all. Cultivate a belief in it and then trust it, and then you will get results. The greater the confidence the greater the result.

Don't wait to get well or to be happy. Begin at once. Don't wait for circumstances to change. Begin at once; then health will come, then happiness will come, then circumstances that are inharmonious will change. "Believe and thou shalt see."

HE THAT BELIEVETH.

"He that believeth"
— "Shall not make haste;"
— "Shall not abide in darkness;"
— "Shall not perish;"
— "Shall never die;"

— "Though he were dead yet shall he live;"
— "Shall have the light of life;"
— "Shall have everlasting life;"
"All things are possible to him that believeth."

HASTE implies worry. Haste and worry imply fears. He that believeth what? Not certain creeds and dogmas, not different forms of worship. Then what is the mental state that makes us not hurry, not worry, and not fear? It is confidence in something within ourselves. We begin to believe in this something.

He that believeth in this higher self, soul, Christ, spirit, begins to trust it. Those who do not believe cannot trust, and the first thing that comes as we

believe and trust is a sense of not being in so much haste; not rushing to various places, like the busy people who have no time. Occupation is not bustle or hustle. With haste comes always fear.

So a sense of quiet comes as a result of belief in the higher self. Our work seems easy. We can accomplish so much more than formerly with ease.

"He that believeth shall not abide in darkness." Darkness here means ignorance. "Shall not abide in ignorance."

People say, "Oh, I wish I could know more. More about these teachings, more about truth." We are told that we shall know if we believe.

No one needs to wait for a teacher after he is really ready. But he must begin by believing. First, belief, then, trust or faith; then we know or realize, or understand. So we shall not abide in darkness, in ignorance, if we first believe.

To abide means to dwell. Then I shall not be obliged to dwell or stay in my present ignorance if I believe in my own spiritual power and trust in it.

Over and over again people say to us, "I had got to a point where I must have help." The higher self leads us at times when we are unconscious of its leading. We are led to the point where we must believe. The world and the future is a hollow mockery if we do not. In our desperation we believe. Then the light begins to dawn. We are promised. "Shall have the light of life," shall have the knowledge of life. Think what that means, the knowledge by which to live.

Knowledge does not imply fear. We only fear when we are in ignorance or darkness, never when we have knowledge or are living in the light. In which are we now living, darkness or light, ignorance or knowledge?

So here is the statement. If we believe we shall not have haste, worry or fear. We shall not abide in ignorance. Is that not plain to us all?

Then comes "shall not perish," shall not be destroyed. And again, "shall not die," and "though he were dead yet shall he live." And again, "shall have everlasting life."

This proves to me that disease and death are not necessary after we believe and understand, for disease is not life. Life is perfect and we are promised everlasting life; not life in a future state, but now and forever.

We are promised first knowledge, and through this knowledge comes life everlasting. But this is not all that we are promised.

"All things are possible," that is, we will have wisdom for all things. We will not so often have to consult lawyers or friends.

If we believe and trust we shall know. We shall heal the sick, cast out devils, raise the dead.

We think of the personal man, Jesus Christ. We remember and celebrate His birth; we forget the spiritual, the Christ. Do we think of the Christ within ourselves? Do we look for its birth? Do we even believe in it, or trust in it?

Has the material Christmas shut from our sight the spiritual significance of the birth of the Christ? Let us think about our own Christ within us, believe in it, trust in it.

WHEN THEY SAW THE STAR.

"When they saw the star, they rejoiced with exceeding great joy."

THESE men who rejoiced when they saw the star were earnest and serious men, wise men. They had traveled over the lonely desert, always with faith that they would find this star. They had endured their hardships, their weariness, all discomfort, because of the end in view. The end was to find the Christ child, the new Redeemer, the Saviour, who was to save men.

Let us think of the star as truth. The travelers are ourselves. We understand that truth will lead us on to good. As travelers we have come from afar, we have had many and serious hardships, discouragement, fears, and despair. This desert has been the place where we have

worked out our experiences. Experiences of illness, of disappointments, of disillusion. Here we have fought our internal battles. Weary, footsore, we still look for the promised star. Finally, we find the star and rejoice with great joy. The star which is truth we are convinced will lead us on and on.

All our difficulties are not overcome after finding it, for in following it we are obliged to leave many times the beaten paths and go into byways and unexplored country.

Our friends distrust us, for sometimes we travel side by side with those who do not see the star, because they are not looking for it. But to us who have seen it, who recognize its meaning, it ever shines clear and full.

At last the star, truth, reveals to us the Christ child. This is the Christ within ourselves, this is the Divinity within.

Following the truth has taught us that we can be born again.

The spiritual man is an infant to-day; very new, very imperceptible to most of us. But still all the possibilities of the perfect spiritual man are in this Christ child.

How much care is bestowed upon a child, just an every-day child, the external child! How much before birth, and how much after!

How much do we nourish and care for the Christ child?

Supposing it is only allegorical, mythical, there is the same lesson to be learned. Supposing we accept it as the orthodox churches teach. It still teaches us of our own power.

As we nourish this Christ within, as we care for it, we find it becomes stronger and develops in a natural manner.

When it is grown, this Christ within, it is invincible, unconquerable.

How shall we become conscious of the Christ within? Everything that is artificial in one's life must be put away. The Christ within is born in simplicity, in seriousness of purpose, in putting self out of mind, in listening, interior hearing, not morbid introspection.

It is born in the silence and not in the noise. The gifts that come with this birth are freedom from pinched and cramped conditions, power to control body and health, individuality and confidence in ourselves, power of service, gladness, contentment, joy.

MOURNING.

WE WEEP IN VAIN.

"But we sit and weep in vain. The voice of the Almighty saith, 'Up and onward forevermore.'"

THE voice of the Almighty is our higher self speaking within. It is always encouraging us or prodding us. So "we sit and weep in vain" means that the time comes when we must listen.

I find among my patients and pupils the reason for the weeping. The study of human nature, the understanding of the hidden motives in their lives, is a large education in itself. It is more than history, for these people make history.

The first objection that some make is "parting with old friends," to "let our angels go" and to "let archangels come in." We worship the old, we idealize the old. We gloat over old books, old furniture, the old world, old religions. We

should not think them superior to the new, only as they have a real value. For instance, old friends, if really our friends, we never drop. Friendship to be real must be alive. Simply to call others friends, after all interest in each other has passed, because you have known each other for years, is not friendship. To retain all that is helpful and an inspiration in old religions is wise, but not to hang on to old creeds and dogmas and forms of worship.

We cannot come into a knowledge of new truths while cumbered with worn-out ideas. We feel that it would be lonely to give up friends and old ideas of life; to give up the doctors and the ministers, to give up sickness and unhappiness. What a strange life this would be!

To give up the anxieties of life — "Why," you exclaim, "that would be heaven!" Yes, heaven here and now.

We do not believe in our own spiritual power of to-day. We go back into history of religions and we say some were conscious of it then, but it is impossible now.

The difficulty of most people lies in not being willing to leave the old and turn to the new. They make excuses. People who are in earnest do not make excuses.

The people who half let go of the old and half turn to the new are like the "monsters who look backward." The willingness to "let go" and to trust we must have. We lose our money; our friends we lose by death. "Nothing seems to matter now," we say. But we do not see that these very experiences — calamities, we call them — must come before we can embrace the new. We must have the benefit of the experience. We are made over sometimes with the experi-

ence of death, when not resenting the experience, but letting this "angel go" that an "archangel may come in."

The law of nature is to give and receive. We must give or "let go" before we can receive.

In going to sleep I am willing to "let go" of my active life, my conscious life on this plane. If I worry, I only half let go and have troubled dreams.

If I eat and enjoy my food, I must have good digestion, a "letting go."

If I breathe, I "let go."

If I walk, I "let go."

It is a law and must be obeyed if we would have harmony — harmony in our families, harmony with our friends, harmony in our finances.

It must be a "letting go" that more good can come into us — sometimes a "letting go" of temper; sometimes selfishness of different kinds, sometimes

fears. It is turning from our limitations and beginning to believe in our spiritual natures.

Don't be afraid to learn about your spiritual nature.

Don't be afraid to know the power of your own thought.

Don't be afraid to move out of old ruts.

Be willing to become acquainted with your higher self.

We cannot be immovable. The old foundations are crumbling beneath our feet whether we are conscious of it or not. A few stones of it will remain, which we can put into our new foundation. Principles of life never change.

Are we living by principle or form — a desire to please rather than to benefit others and ourselves?

We are not really honest with ourselves and with others. We make un-

necessary things prominent, omitting the vital things.

Not "letting go" makes old age. We must have not only circulation of the blood but circulation of thought.

When you reach the point where you cannot learn of everything and everybody you are a fossil, whether you are forty or one hundred and forty. The large mind is the receptive mind.

"The worry cow might have lived till now
If she hadn't lost her breath,
But she feared her hay wouldn't last all day
So she worried herself to death.

"Some of your griefs you have cured,
And the sharpest you still have survived;
But what torments of pain you've endured
From evils that never arrived."

LIFE HAS A LOGIC IN IT.

"Surely life itself has a logic in it and a law which makes existence possible."

"Indolence is, in fact, the curse of man."

We never can become conscious of spiritual power while we live in the emotions. It is easier to conform to law than to work against it; easier to be well and happy than to be ill and miserable.

Indolence of mind is often seen joined with activity of body.

The release from negative conditions can be as easily obtained during life as after death.

"Who talk of Providence and chance have not stopped to think." We are makers and masters of our own destiny. No one but ourselves can ordain what is to be for us.

"Man does not exist at all except by exercise of his positive qualities." Let us seek for the realities in life. Then do we become stupid and know nothing of pleasure? No, indeed, we find a joy underlying all life, — a satisfaction never dreamed of — as we get our poise in spiritual things.

A rest of mind, a tranquillity and peace, come to us. We do not value things of themselves, but only as they have their true relation to all concerned.

Surely life has a "logic and a law." Can we not find this "logic and law" in our own lives? Can we not make this our point to be gained?

Physicians sometimes remove mourning garments from patients because of their depressing effects. In the Azores, when children are dying, the mothers receive congratulations from their friends. Let us live as we profess to believe — that

all is life and there is no death. When we put on black we announce our misfortune. We claim that mourning is a protection from society. But it calls to us all thoughts of pity and regret, and we shroud ourselves not only in black clothes but in dense thought.

We enjoy living in the emotions up to a certain point in evolution. We really enjoy our sorrows and pains. We talk about them, we go into detail. We have become an object of special interest singled out from others.

There is always a longing, a desire on the plane of sensation, which is a constant aggravation and unrest. We first live in sensation — emotion. Everything gives us either pleasure or pain from that plane. Then we come into spiritual consciousness and know that there is no suffering necessary.

We must live these truths if we would

have our freedom. Until we are free from all anxiety regarding any matter we are not master of it.

A smattering of metaphysics is not worth while. People expect the results of these teachings, without really having proved the truth of the principles which are taught. Let us assimilate the principles. A man must educate himself to understand material things, and he also must educate himself to understand spiritual things. We acquire power by assimilation and not by accumulation. Have courage and strength to step forward.

PROFITLESS TO WALK MOURNFULLY.

"What profit is it that we have walked mournfully?"

"Let us lay aside every weight."

"MOURNFULLY": we sometimes make of life a funeral.

I would like to inspire in you a joy; to make life a gladness.

What do we gain by being "mournful"?

I can tell you what we get. Disease and inharmony of every kind.

Is this gain?

When we walk "mournfully" our bodies are heavy; we drag our feet; our eyes look anxious and sharp; we are weary all the time; all this more or less.

How can it be otherwise, since mind affects the body!

In a walking-match we wear clothing and shoes that will not impede motion or progression.

Are we doing this when weighted down with sorrow, anxieties, worries, and fears? Are we not hampered in every way?

How clothe ourselves for this walk through life?

In clothing the mind, clear out all unnecessary rubbish. Discriminate between desirable and undesirable thinking.

Our understanding must be large enough to carry us easily.

Our bodies are free because our minds are free.

Now we find a good deal of empty space in mind after clearing out the rubbish. This we fill with an atmosphere of joy. This acts like gas to a balloon or air to a life preserver.

You have read, you have studied, you have thought.

When the time comes to be tested show what you have learned, and don't be mournful because you have an experience which seems hard.

Find out your particular weights or hindrances and lay them aside.

The "house founded upon a rock" was tested only when "the winds blew and the rain fell."

As we have said many times, all inharmony is disease or lack of ease.

Joy is like oil to machinery. Without it life is friction.

Friction and not use wears out the machine.

AS WATERS THAT PASS AWAY.

"Thou shalt be steadfast and thou shalt not fear, because thou shalt forget thy misery and remember it as waters that pass away."

THE strong character is the one that stands by its convictions. They may be convictions that are placed upon trivial or unimportant things at first; limited ideas of life, for instance. But the first thing must be steadfastness, even if not wholly right.

We must do away with fickleness, with uncertainty.

Later on in development the steadfastness will be placed upon principles. An obstinate nature is not steadfast, because it holds on to opinions after conviction. A steadfast nature yields as soon as it is convinced of a truth.

After accepting principles which we

feel will help us to better living, why should we not be steadfast in living them? Living them in all things, if we are to live this broader and higher life.

After living by the principles we are to forget our misery. That is a shutting out of the past. One source of slow recovery of some chronic cases is that they cannot forget. They have regrets and remorse, and remember all unpleasant and suffering conditions.

It is not wrong to forget disobedience in childhood. It is not wrong to forget our ignorance in the past. We have forgotten our teething, although we may have suffered. Yet we criticise ourselves, are severe with ourselves, all to no purpose. Forget, forget if you would be strong to live.

The mountain stream follows the law of least resistance. It turns and turns, but is steadfast to its destination; cuts

soil and rocks if necessary, but it does not stop to remember all it has done. Our development is similar, but we are too introspective.

Live to your best and then forget.

The blessing of forgetting past lives or incarnations is a wise provision in our present state of unfoldment. It would bewilder us to be conscious of all the past stages of growth.

Live, forget, and thy misery shall pass away.

PEACE.

TENDERNESS AND UTTERMOST PEACE.

"Tenderness and strength and joy and uttermost peace."

I WANT to talk about "tenderness" and "peace." As metaphysicians we are accused of having no feeling for others when in distress, or that we are hard and indifferent to their needs. We cannot be living as true metaphysicians if we have not tenderness. But "tenderness" is not "weakness."

And there is where people who do not understand our teachings differ with us. Tenderness is always wise. Weakness is not wise. Tenderness looks beyond the present moment. Weakness only deals with the present. "Anything for peace" is weakness.

We see in our patient all possibilities

for good. These may not be apparent to others. We are strong in our tenderness towards that patient, in order to bring these possibilities forth. We develop tenderness in ourselves, as we look for the good in others. Compassion for others, sympathy in its true sense, is understanding others, entering into their lives, seeing from their standpoint. All this develops tenderness in us and not criticism, for as metaphysicians we start with the foundation of love.

Now we come to "peace." Peace is power. We cannot use our spiritual powers while living in impatience or dissatisfaction. Peace is not apathy; peace is life itself. Peace is not a stagnant pool. Peace flowing like a river is active peace, peace which nothing can disturb. We make by our mental states an atmosphere which emanates from us

and relates us to all with which we are in harmony.

A physician said, "When the nerve centres in the brain are poised, the whole body is harmonious, or in health." This is the difficulty in all patients and pupils — lack of poise. I have told you how to develop tenderness, how to become poised so you can know the peace that naught can offend. Take for example a person who is hurt if criticised; who does not like people; who hangs on to his own opinions; who is sensitive. You see this person is a target for anything but peace in his present mental state.

Now we use a word much misunderstood — indifference. We tell him to cultivate indifference. Indifference is strength; it leads to peace, and peace is power. What do we mean? Indifference in mechanics is the point of balance — is poise. When he has trained his

mind first in thinking these things out, little by little, and then begins to live these things, he is becoming poised mentally, and his body shows it forth. Then peace comes in.

But here is the person who has read and studied metaphysics, still quarreling with the personal self, still listening to fears and doubts, and still wondering that his body shows forth weakness and disease. All cure is harmonizing the physical and spiritual bodies, through poise of mind.

Poise is not deadness; it is harmonious life; it is balance, the whole man in harmony — physical, intellectual, and spiritual harmony. Transitional states are trying in every sense.

So we find "uttermost peace" is the result of "tenderness and strength and joy;" the joy that has conquered; the tenderness that enfolds all humanity and

is strength; the peace that is, because it sees beyond the present moment — peace which is sure, because it has been found through rough and rugged experience; peace which satisfies the soul; peace which naught can touch — "uttermost peace."

THE CALM AFTER THE TEMPEST.

"And there was a great calm."

We know the story of the tempest in the sea. The waves covered the ship, but Christ was asleep. The disciples were afraid. "Save us or we perish" they cried. All undeveloped life is in the tempest condition. We feel helpless and at the mercy of all that surrounds us. We fear because we have no sense of power. The waves of suffering and distress roll over us. We are tossed about. We are in despair, the despair of the human, not knowing the spiritual.

Do we not see this story worked out in every life? Do we not see men and women struggling with conditions of poverty, illness, unhappiness of all kinds, seemingly at the mercy of their lower

natures, their emotional natures, fearing them because they do not govern or even dream that they *can* govern.

We suffer from anger, envy, uncontrolled passion, with all crude conditions in an upheaval, but these are the experiences that teach us power; power if we will, but despair if we do not recognize our power.

There is a calm of despair, a calm of indolence and stagnation, a calm of death. Some never reach a calm until death, and then it is only a seeming calm. Indolence and death are not the real calm. "But he was asleep," it goes on to say: the Christ in each is sleeping to our sense nature, but some day it is aroused by some one who exclaims at our peril, or it may be we hear the still voice within for the first time.

Then we arise. That is a beautiful thought — the Christ awakes and we arise

to consciousness of power. We find we are not helpless. We find that we can "still the waves" and "rebuke the winds," that we can control the elements within, that all conditions which seemed to control us we can control.

We are the power; there is nothing to fear. Then comes the real calm, the calm after the storm. The calm that can always be, no matter how much stress and storm; calm in the storm and after the storm.

Is it impossible to any of us to reach this point? Are there a few favored ones? No, the glory of it all is that each one has within himself the power which makes for peace, but never do we find this peace without; we are battered and bruised, and blown about like wreckage along the shore, until we are ready to "let go" of the personal self.

All the people who come for help are

battling for and holding on to self; causes of restlessness are desire for others as well as for ourselves, fear for others as well as for ourselves. We arrive at calm by decision, by fearlessness, by patience, by perseverance, by service.

STRENGTH IN SILENCE.

"Seek your strength in silence."

SILENCE means "to still," "to quiet." New converts in the church, beginners in metaphysics, are eager to influence others. They try to excite an artificial sense of the presence of God.

How shall we become conscious of the presence of God or law? How shall we find the poise which brings silence?

There is plenty of refined selfishness and self-complacency.

A fine manner often covers these defects.

Pronounced selfishness is easy to discover in ourselves. I did not say easy to discover in others. Training the personal self is the thing we are to do.

Is it selfish not to worry or feel

anxious? Is it selfish not to sympathize? Am I the cause of another's discomfort or unhappiness? Is any one the cause of my discomfort or unhappiness? Am I to settle these questions for myself? What is the result of argument? Am I really developing when I live my life in the old way, in the noise of life?

All imperfection is noise and not harmony.

All development, all real growth is in silence, which is harmony.

The seeds of a pine-tree, over which a large stone monument was placed in a cemetery, grew and made the monument unsafe by separating the stones. These seeds grew in the silence and accomplished what seemed an impossibility.

Power is in silence. No spiritual power is possible while living in excitement.

When poised in mind you live from a silent centre. Treatments are from the

silence. Some people want large doses of badly tasting medicines. They have no confidence in the silent method of treatment.

Things in the noisy external do not disturb you when you have found the silence within.

To have anxious thoughts, worry thoughts, fear thoughts, is living in the noise.

To begin I will trust and not try. I will trust myself as much as I know of myself at the present time. Then I will trust this power which I believe is in and about me, God or law.

This is the beginning of this new way of living (or the old way become new). Do I begin my day with "trust" or "try"?

Well, we will say "trust" this time. Then I am to "trust" no matter what experiences come to-day? Do I live the

first little thing in trust? For true development comes from not despising the little things of life.

If to everything that comes to-day I say "I trust," at the end of the day I find myself peaceful and quiet.

After days of living in this way I begin to understand what silence means.

I am not trying to run the universe or my family. I am attending to myself absolutely. For if I trust I know that all is well with everybody and everything.

It is the trying state of mind that doubts and fears.

As we trust we find we are growing; growing because we have found the silence.

We realize a new power. The power makes us strong and peaceful and happy. It is not an ecstasy of feeling, it is not an emotion. It is a power in us, as the power in the little seed.

Then we can come up in fertile soil, or we can move mountains.

The pine seed and the heavy stone cannot do more than we can do. So we move by our own power all obstacles in our path for growth; not by bluster and noise, but by a silent power.

Let us apply this to our lives. Will we learn silence? Will we "be still," so we can know our strength?

JOY.

THE JOY OF THE LORD.

"Enter thou into the joy of thy Lord."

You remember the story — the kingdom of heaven is as a man traveling in a far country. He called his servants and gave one five talents, another two, another one, according to their several abilities, the ability of each.

The servant with five talents increased them to ten; also the servant with two gained two more.

The servant with one talent hid the money in the earth.

After a time, the story goes on to say, the lord of those servants reckoned with them.

The first servant when "his lord" reckoned with him said he had used his talents to good advantage and increased

them. The second servant said the same.

The third servant with one talent began to find fault with his lord. He called him a hard man. He said he expected to reap what he had not sown. He placed all the shortcomings on his lord. And the one talent was taken from this servant and given to the servant who had ten talents.

Now here is our lesson to-day. His lord — every one has his lord, named also higher self — soul. This self judges our motives and leads us on to better things.

The "servants" are our personal selves. The "talents" are our opportunities.

One person makes use of every opportunity for unfoldment; lets every experience bring to him double what he had possessed; feels thankful for these various opportunities and experiences;

is faithful in doing his very best in all daily duties, which are privileges. He continually grows because he uses; not desires alone, but desires and lives.

To use our opportunities is to live them fully. We cannot gain more spiritually if we bury our talent, like the foolish servant. This is like some people. We know we have an opportunity but we put it away from us; we put it out of sight — we bury it. Then after awhile our lord within us inquires about our lack of growth. We know we have not improved our opportunities, but when in fault ourselves we always blame some one else, or some condition. So we argue with ourselves.

"Our intentions are good."

"We desire to be happy."

"We desire to help others."

"We desire to be generous."

"We desire to be unselfish."

Yet all the while we keep our one talent buried, our one opportunity. What is our one opportunity that we are neglecting? Find your own. Why not bring it to the light, acknowledge it, and then when acknowledged fully, honestly, it is the beginning of using it, living it.

It will not do even after gaining the ten talents to stop using our opportunities. For if we stop being satisfied with ourselves we will lose all.

The one law of progress is to use what you already have and more will follow. But you must use, live.

People with small understanding intellectually, but of good faith, grow rapidly.

People with large understanding intellectually, and small faith, grow slowly.

If you accept a truth, live it. Don't accept it and then bury it, and maybe dig it up occasionally to see if it is there.

Now our quotation speaks of joy. The first servant, having made good use of his talents, entered into the joy of his lord.

If we make good use of our opportunities, our experiences, we do enter into joy. You cannot separate the two. A joy, a gladness, is the result of using every opportunity for growth.

In hard lessons we find a satisfaction in getting them.

> " The inner side of every cloud
> Is bright and shining,
> And so I turn my clouds about
> And always wear them inside out,
> To see the lining."

We are not here to have things made easy for us. Neither are we here to have things made hard for us. We make things hard until we learn how to make them easy. This is perfectly true.

Let us " turn our clouds about," seeing in a great disappointment the opportunity

for unfoldment. Let us rejoice in the opportunity, seeing only good in it, or if we cannot see the good at the present moment, know it is good without a doubt.

Rejoice in the Lord and thou shalt be fed, fed physically, mentally, and spiritually.

"Oh, the joy of the spirit." It never falters. It never is depressed.

"Enter thou into the joy of thy Lord."

THE JOY THAT HAS CONQUERED.

"And then the radiance of the joy, the joy that has conquered."

In my mind there is a difference between joy and happiness. Joy to me contains happiness, but happiness is something less than joy. For instance, I may be happy at times. Things I have wanted come to me. Friends have come to me. Journeys I desired have come to me. All this may mean happiness to me. I get a certain satisfaction out of life; a certain happiness, but it is only surface happiness, and can be easily disturbed, as the surface of a pool can be ruffled by the wind while underneath all is quiet. Joy cannot be disturbed. It is like the depths.

Many are trying to be happy; believing

things will make them happy; believing certain conditions, certain persons, will bring them happiness; believing that others who have what they desire must in consequence be happy.

All are trying to be happy; forgetting the largeness of life; forgetting that they are working out their own salvation; forgetting their relation to the universe. They think that if they are miserable at this moment there is no use in living. We never are happy when seeking happiness for ourselves.

Joy comes through overcoming; not by indulgence. Everything we have overcome in ourselves that is undesirable in disposition, in character, — brings joy with the overcoming.

In building this new person we are constantly tearing down imperfect work and putting in perfect work. It is not, am I happy at this moment, but am I living

truly? Am I living to my highest ideals? For if I have ideals, if I know the principles underlying all true life, then I must live them or suffer.

We first believe in a method of unfoldment. Then we have confidence in ourselves to work out what we believe. It is not the present discomfort in body, but the *cause* of the present discomfort which must be corrected, not present discomfort in surroundings, but the cause of the environment. Conquer *the cause.*

Look beyond sorrow because of your joy.

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